



October  
1969

THE **Instructor**  
OCTOBER 1969

**SUGGESTED LESSON ENRICHMENT:** Month/Day (Lesson Number)

\*Includes Memorized Recitations, Answers to Your Questions, and Coming Events.

Chart indicates specific lessons to be enriched—Month/Day (lesson number). Indicates specific lesson(s) for which this enrichment was requested.

● Indicates value for course.  
A=Administration.  
L=Library.  
M=Music.

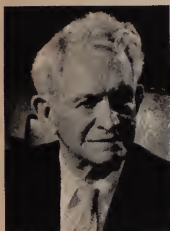
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Peter, the man who has been interpreted as impulsive, impatient, impetuous, or just plain stupid, had to learn, as all must, that conversion is a continuing process and not a fixed state. It is the certain knowledge gained at the coasts of Caesarea Philippi and later on the Mount of Transfiguration were momentous steps in the transformation of the enthusiastic fisherman. He was to heal the sick and defiantly testify to the high priest and his kindred that he acted in the name of the Father.



# TWO GREAT HIGHWAYS IN LIFE

by President David O. McKay



In the journey through life every normal person has the choice of two great highways, one leading to progress and *Right*; the other to retardation and *Wrong*. Our aim, however, is happiness and success. We believe that "men are that they might have joy." Upon the decisions we make depend our success or failure, peace or

discontent, happiness or misery. Such decisions may determine whether we respond to the call of the soul to rise or yield to the tendency to grovel. At some time in life each of us is faced with choosing one or the other of these highways—one leading to the realm of spirituality, the other to a life of physical satisfaction and indulgence.

Virtue, uprightness, faithfulness, holiness, and keeping the commandments of God lead to a happy life. Happiness comes from living up to the best within us. If we do that, even if we fail in some of our efforts, we can feel content, for happiness springs from within.

## FOUR STEPS TO HAPPINESS

Following are four conditions which I feel contribute to happiness.

### Be True to Yourself

*First, be true to yourself.* Begin life with a purpose, and let that purpose be a noble one. To begin life's journey aimlessly is to risk frustration at the outset. Do not close your eyes to the promise and possibility of a higher life, merely by acknowledging

(For Course 9, lesson of October 26, "The Gospel—A Plan for Right Living"; for Course 15, lessons of November 23 and December 14, "Lessons in True Leadership" and "Out of Gloom into Light"; for Course 19, lessons of December 7 and 14, "Beauty" and "Truth"; for Course 25, lessons of November 16 and December 7, "Men Are That They Might Have Joy" and "Labor for That Which Perisheth Not"; to support family home evening lessons 10 and 13; and of general interest.)

that our purpose here is to be born, to live, to breathe, to prepare in a general way for those who follow after us, and then to die. God has endowed man not only with the means to protect his physical being and sufficient intelligence for self-preservation, but He has endowed him with that God-like attribute, *Reason*; and with a feeling within that not only inspires a desire to live in this life, but penetrates the future and impels to a better life to come. There is something within man which urges him to rise above himself, to control his environment, to master the body and all things physical, and to live in a higher and more beautiful world.

Habits are formed by daily thoughts, hourly acts. There is a saying in the Bible that "every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matthew 12:36.) Note the following comment: "We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its ever-so-little scar." Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work.

### Build a Home

I name as the *second* condition for happiness, next to making the best of yourself, the *building of a home*. To a great extent, the joys you experience in this life and in eternity depend on the mate you choose. When harmony, mutual consideration, and trust pass out of the home, unhappiness enters in. In building a home together, a husband and wife share happiness. The husband is happiest when that sweet wife, his sweetheart, is happy. She is happiest when he succeeds. They are both happiest when the children succeed. After all, in rearing and loving a family lies supreme happiness. Anything else must take second place in value to those boys and girls who make happy our homes.

The foundation of such a happy home is laid in your teens. Girls, choose a husband who has respect for womanhood. Young men, choose a girl who in her teens has virtue and strength enough to keep herself true to her future husband. Down the road of indulgence are too many good young girls seeking vainly for happiness in the byways where people grovel but do not aspire. As a result, their search for happiness is in vain. They grasp at the substance, and it turns to ashes.

(Concluded on following page.)

**Make Others Happy**

The third source of true happiness consists in making others happy even to the extent, if necessary, of renunciation, which is the putting aside of all selfish personal concern in behalf of higher aspirations, especially in devotion to the welfare of others or the advancement of some noble cause.

Christian, Jew, Mohammedan, Shintoist, Buddhist—all agree that the man who thinks of others before himself has reached the highest plane to which human nature can attain.

**Give Thanks to God**

Finally, ever keep in mind the fact that God rules the universe, and you should pay him proper reverence. Start your day each morning by expressing to him gratitude for this glorious old world, for your life in it. Invoke his guidance and help in whatever you undertake to do.

By way of summary and conclusion, may I quote the following on success:

*It's going onward despite defeat*

*And fighting staunchly, but keeping sweet;*

*It's being clean and it's playing fair;*

*It's laughing lightly at Dame Despair;*

*It's looking up at the stars above,*

*And drinking deeply of life and love;*

*It's struggling on with the will to win,*

*But taking loss with a cheerful grin;*

*It's sharing sorrow and work and mirth,*

*And making better this good old earth;*

*It's serving, striving through strain and stress,*

*It's doing your noblest—that's success.<sup>1</sup>*

May God help us to cherish worthy ideals and noble aspirations. Whatever our work, our joys, or our sorrows, let us ever remember that back of the work, back of the joys and the sorrows ever glows the ideal. How constantly and consistently we cherish it in our minds and follow it will determine whether we drift along life's highways as failures, or fulfill the divine purpose of our being.

<sup>1</sup>"The Recipe," by Berton Braley.  
Library File Reference: HAPPINESS.

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# "And The Child Grew"

by Reed H. Bradford

*And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.*  
—Luke 2:40.

Some individuals assume that because the Savior was the Firstborn Son of our Heavenly Father, he had a complete comprehension of all things when he was born into this world. Two passages of scripture, however, suggest a different situation:

*And Jesus increased in wisdom and stature, and in favour with God and man.* (Luke 2:52.)

*And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.*

*And he received not of the fulness at first, but continued from grace to grace, until he received a fulness.* (Doctrine and Covenants 93:11, 13.)

Although it is recognized that the knowledge, righteous power, and understanding of Jesus vastly exceed any of ours, nevertheless he indicated that we too should make growth in these areas characteristic of our lives. He said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.)

By what methods might we grow towards that goal? Ecclesiastes tells us: "To every thing there is a season, and a time to every purpose under the heaven." (Ecclesiastes 3:1.) This suggests that each of the following may have its proper place in the growth of an individual:

## Reason

Dictionaries define reason as the capacity to "infer, deduce, reflect, and think." This capacity to think is a defining characteristic of human intelligence. It must be exercised in a righteous way for the right purposes if the individual is to gain a correct perception and understanding of things.

*And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us reason to-*

(For Course 9, lessons of October 26 and January 18, "The Gospel—a Plan for Right Living" and "A Latter-day Saint Is Self-Reliant and Has Self-Control"; for Course 13, lessons of November 9 and December 14, "The Boyhood of Jesus" and "At Jacob's Well"; for Course 19, lessons of November 23 and December 7, "Balance" and "Beauty"; for Course 25, lessons of November 23 and 30, "The Struggle with Sin" and "Be Spiritually Minded"; for Course 29, lesson of October 19, "Renewal of the Soul"; for Course 29, lesson of December 7, "The Earthly Ministry of Jesus"; to support family home evening lessons 11 and 12; and of general interest.)



JESUS IN THE TEMPLE BY CARL BLOCH.

*gether, that ye may understand; let us reason even as a man reasoneth one with another face to face. . . . Even so will I, the Lord, reason with you that you may understand.* (Doctrine and Covenants 50:10-12.)

Children, as well as adults, can learn to use this reasoning ability righteously by following the example of the Lord himself. On one occasion Mary, his mother, and Joseph found him at the age of 12 "in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." (Luke 2:46.)

But we should be cautious in the use of reason. Even though an individual has intellectual compe-

(Continued on following page.)

tence, he may reach the wrong or incorrect conclusions if he begins with the wrong assumptions.

### Objective Testing

In "objective testing" competent persons go through the same procedures or operations, note the results, then apply the rules of reason to reach a consensus or agreement about the implications—and perhaps the applications—of their experience. This is the method of science. After much testing and experimentation competent scientists reached an agreement on how to place a man on the moon. It was done. Assuming the same conditions in the future, they should be able to repeat this feat many times.

Having the concurrence of others in his conclusions may give added reassurance to the individual. But again, one must be cautious with regard to this method. There are many questions it has been unable to answer. There are questions it is unsuited to answer. Also, concurrence—even by competent individuals—does not necessarily mean correct perception. They too may be starting from the wrong premises. They may not have all the facts. Or they may disagree about which facts are relevant.

### Divine Revelation

*If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things—that which bringeth joy, that which bringeth life eternal. (Doctrine and Covenants 42:61.)*

*For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost. . . . (1 Nephi 10:19.)*

*And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:5.)*

Anyone expecting the maximum benefit of growth from this method must (1) be baptized by the proper authority; (2) seek, through the use of his own intelligence and effort, to discover the meaning of the principles and ordinances of the gospel (see Doctrine and Covenants 9); and (3) implement the Lord's teachings with a contrite spirit.

*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)*

### Christ's Example

The power of a righteous example in behavior is great, because it permits us to see more clearly how a given principle can be applied and magnified in our

lives. By carefully observing how the Lord actually treated people, we can learn what it means to love as he loves. The different *specific* examples he set will reveal the *general* principles involved so that we too can apply the principles and grow, waxing strong in spirit, becoming filled with wisdom, and feeling the grace of God upon us.

### TWENTY-FOUR GOLDEN HOURS<sup>1</sup>

Charlotte had come to a hard time in her life. She was filled with discontent. Everything seemed wrong. Her ambitions were thwarted; her friends were commonplace; her home unattractive, her own personality unlovely, as she was well aware. The problem was too much for Charlotte. She seemed caught in a current of circumstances that was carrying her into an ugly and unsatisfying life. . . .

She went to the one person who seemed to be leading the kind of life that she passionately desired: Margaret Ames, lovely, popular, gifted, and successful, lived in a cottage studio set in a flower garden. There she painted those charming little water colors which were in such demand that they were always sold in advance. And Margaret was so kind, so willing to help, that you dared to go to her with your problems. In the charming studio Charlotte poured out the story of her heartache over her frustrated, unhappy life. . . . Margaret, after a gentle word of sympathy said, "You can change all that if you really have the will to do it."

"How? How?" cried Charlotte. "I'll do anything, no matter how hard."

"Will you, indeed? It is not hard at all, it only takes time. You see, you must sow the seed for another kind of life, and wait with patience for it to grow. Here is a test to see whether you truly have the will: Live for twenty-four hours as if Christ were right beside you, seeing everything that you do. Then come to me again, and we'll talk it over. Will you do that?"

Charlotte was a church member, but she never spoke of Christ like that—almost as if he were a neighbor that she might speak to. Somewhat constrained and doubtful, she answered, "Yes, Mrs. Ames."

"Then come again tomorrow, sometime in the evening, and we'll talk about the change."

It was late afternoon when Charlotte went home. She knew that she was expected to help get the supper onto the table. She went to the drawer and took

<sup>1</sup>Story by Janet Craig in *Stories That Live*, compiled by Lucy Gerlach Thompson; Deseret Book Company, Salt Lake City, Utah, 1956; pages 34-43. Used by permission.

out a wrinkled tablecloth. When she spread it on the table, she noticed several soiled spots. And here she had her first thought of change.

"If Christ were going to eat with us, I wouldn't put on a soiled cloth," she said to herself.

She got a fresh cloth. And with the same thought she brought in a small bowl of flowers from the yard. She put the butter on a fresh plate instead of on the soiled one. She cut the bread with care. . . .

"Company tonight?" asked her father, peering through his glasses as he came to the table.

"Just you, Daddy," smiled Charlotte. If Christ were present, of course you'd smile at your family and show them your best manners.

Her mother, worn and hot, and still dressed in her kitchen clothes, sat down saying, "I don't know what's got into her to fix up so for just us. I suppose she's expecting someone to drop in before we're done."

Charlotte bit back a hasty retort. She and Mother hadn't been getting on well lately. It seemed that Mother wouldn't try to keep up to date, and that she never understood how a girl felt about things. Charlotte kept still until she thought of the proper thing to say in the presence of the unseen Guest. "I don't know of anyone I'd rather fix things up for than our own folks," she said.

The family simply stared for a minute. That wasn't like Charlotte. Then Father said, "That's right, Daughter. It's too bad we all don't think of that oftener." . . .

In the living room Charlotte slipped a magazine out from the bottom of the pile and began to read. She had brought the magazine home herself, and she kept it under cover. After a few minutes she put it down. It was not an immoral sheet; indeed, it was considered entirely respectable, but it was trashy, lurid, sentimental, a world removed from the wholesome type of love story. "I wouldn't be reading this if Christ were sitting where he could read with me," she thought. And she carried it out, and put it in the wastepaper bag. . . .

It was Wednesday, a half holiday, when Charlotte began her experiment. On Thursday morning she went to work again. Charlotte was a saleswoman in a dry goods store. She disliked her job very much. She had wished to go to college, only Father's salary couldn't be stretched that far. After college she had hoped to be an interior decorator. To help make beautiful homes, she thought, would be interesting work. But her ambitions were perishing while she worked in the commonplace store.

"Christ beside me," she thought as she walked into the store among the chattering girls. She said good morning smilingly to all she met.

"What's happened to 'Miss High-Hat?' she ac-

tually said good morning to me. Someone must have left her a gold mine, she looks so pleasant."

That was one of the comments she overheard behind her. It was rather a shock, for she saw what her fellow workers had been thinking of her. Then she noticed that Thelma Pavic looked as if she had been crying. She remembered that she had heard Thelma's mother was sick.

"How's your mother, Thelma?" she asked.

Thelma's tears brimmed over. "Oh, she's bad today. And no one to stay with her. If I could only be home."

"Don't cry, Thelma. I believe I could do your work and mine, too. It isn't a very busy time now. I'll ask Mr. Tanner if I can't do it, and let you go home."

In a few minutes she was back to tell Thelma to go. Then she did a thing that astonished her, a thing that seemed to say itself without her planning it. "And Thelma, we'll both pray for her. Remember, Christ cares about suffering people."

"Oh, Charlotte! Will you? I'll pray too. . . ."

The fussy customer was almost purple in the face with anger because she had asked for a certain article that the "stupid clerks" had not been able to find for her. . . .

Charlotte simply despised fussy, rude customers. . . . Her first impulse was to give her her iciest answer. But by this time her talismanic word had become almost automatic. "Christ beside me. He'd be kind even to people like that." She smiled at the woman. "I'll look for it, madam." Then when she brought it, she said sincerely, "I'm so glad I could find it for you."

The virago was tamed. She was smiling in return. . . . "Why don't they get more like you?" . . .

When the customer was gone, Charlotte noticed that Miss Crowell, the department head, was watching her.

"You get along better even with the rude ones if you're pleasant to them," observed Charlotte.

"I'll say you do," said Miss Crowell. "But I wish more of the girls would learn that. The job's a lot easier, and it takes less out of you, if you're good-natured. There's nothing wears you out like fighting with your job."

The rest of the day was like that. Charlotte did two girls' work and was not tired. She met every customer with an eager interest to serve acceptably. At eight o'clock she sat in Margaret Ames' studio again.

"I tried it, Mrs. Ames, just as well as I could, and—well, it made everything different. I think I can see what you mean. Of course, it didn't change the things that are bothering me. I'm still poor, and

*(Concluded on page 370.)*



Art by Sherry Thompson.

# Magic Things

by George D. Durrant\*

Have you ever seen a seven-year-old boy's red and white stocking lying crumpled on a soft orange chair? Or a five-year-old girl's blue blouse tangled into a knot and stuffed between the cushions of a green couch? Or a pair of grey trousers dangling on

a doorknob? Have you ever seen a yellow coat with a real fur collar lying on a red rug? Have you seen a purple book perched precariously on a tabletop? Or a roller skate with its wheels on a kitchen chair?

If you had been at the Rollins' house one Wednesday night just at bedtime, you would have seen all of these things. Because that is just what Father saw as he walked toward Toby and Soni's bedroom to tell them their good-night story.

As Father came into the room where the children were lying in their beds, he closed the door quickly

\*For Course 3, lesson of December 7, "How We Show Our Love"; for Course 4, lesson of January 25, "We Learn How to Live"; for Course 5, lessons of November 16 and December 28, "Blessings Come Through Work" and "We Show Our Love When We Are Kind"; for Course 7, lessons of October 26 and November 23 and 30, "Being a Good Family Member," "Love One Another," and "Our Obligation to the Family"; to support family home evening lesson 16; and of special interest to all parents of young children.)

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and quietly and said, "I don't want to break the magic spell out there."

The children's eyes opened wide.

Toby said, "What do you . . ." But before he could finish, Father put his finger on his lips and said, "Shhh! If you make a noise they might stop."

"What might stop?" Soni whispered.

"The clothes and the toys and all the other things," said Father mysteriously. "Remember the clothes you left lying on the orange chair, and on the cushions of the green couch, and on the door-knob, and on the red rug? And the book and the toys that were on the table? They are all moving—they are magically moving through the air!"

"No, they aren't," Toby said. "They can't move. They are just clothes and toys and things."

"Yes, they can move," said Father. "They're magic, and when nobody is watching they move. The soiled clothes move to the washroom and wait to be washed. The clothes that aren't soiled look all over for their right places to hang, and they hang themselves up; and the toys bounce about until they find exactly where they should be, and then they jump right into place."

The children looked at Father and smiled. "You are silly, Father. Our clothes can't move. They aren't magic."

"Then how can they get from the many places where you scattered them into the places they are supposed to be?" Father asked, as if it were all a great mystery to him.

"Momma does it!" shouted Soni. "Momma picks them up and puts them where they are supposed to be."

"Oh!" said Father, "you mean Momma is magic?"

"No!" laughed the children. "She is just a 'momma'; she's not magic. She just does her work."

"You mean it's Momma's work to pick up *your* toys and clothes from all the strange places you leave them? That doesn't seem like Momma's work to me. It seems to me that if they are *your* things, it should be *your* work to put them away. Or, better still, if they are *your* clothes and things, it seems as though it ought to be *your* magic that makes them move to the washer or the closet or wherever they should go."

Then Father's eyes opened wide, as if a wonderful thought had just come to him. "Hey, let's be magic! Let's sneak into the other room and make magic for Momma. Let's get *your* clothes and toys

and books from the chair, the rug, and all the other places you left them, and let's hurry and put them in their right places."

Toby and Soni and Daddy moved quickly and quietly. Soon everything was put away where it belonged. Then all three went to where Mother was sewing. "Mother, we just saw some magic books and toys and clothes," Father said. Mother looked puzzled.

"Our things that we left scattered all over jumped up and flew where they are supposed to be," explained Toby.

"Yes," said Soni, giggling, "they are magic, Momma."

Mother hurried through the other rooms, then she put her hands on her hips and said, "Oh, me! The toys and the books and the clothes that were scattered all over the house are gone!"

She opened the front door and asked, "Did a robber come and take them?"

Then she looked out the window and wondered, "Did our puppy carry them away?"

The children giggled, and Father winked. It was fun to fool Momma.

"Where could they be?" Momma asked as she sort of scratched her head.

"Come and see," said Soni. Everyone went to the children's room. Toby opened his closet and showed Mother his trousers. "Look," said Soni, pointing to the purple book in her bookcase.

Mother looked pleased. "Oh, it *is* magic!" she said. "Your things are magic. They have all moved from where you left them right to the places they should be."

Soni started to tell Momma that it wasn't magic, but Father said. "Shh! Don't tell her. Let's keep it a secret." And so they did.

The children were soon back in bed. It was exciting to have magic clothes. And all it took was a little bit of fun.

If you ever want to see stockings and blouses and trousers and toys and books scattered all over the house, don't come to the Rollins' house any more, because they have magic things that are always in the right places.

How about *your* things? Are they magic? It only takes a little fun to have magic things. Try it and see.

Library File Reference: ORDER.

To staff an organization successfully, a leader must have keen insight, as did Jesus two thousand years ago, into men's . . .

# ATTITUDES AND APTITUDES

by George Albert Smith, Jr.\*

Can we find a comparison between Jesus' manner of choosing leaders twenty centuries ago and the methods of modern business executives in selecting active officers today?

An intriguing question. One not easily discussed in a short statement. Clearly, the purposes of collecting effective business leaders are not wholly comparable to the purposes Jesus sought to achieve; yet some general similarities can be pointed out.

In both situations the leader must have a vital awareness of what he desires to accomplish. He must possess real leadership ability himself and be able to discern it in others. He must not expect perfection, but he should not settle for mediocrity or for less than loyalty, and he should expect a willingness to learn and to work—often against great odds.

This means attaching such importance to the basic value of the enterprise that the chosen will give to the cause unstintingly—inspired and motivated while the business leader (or the Lord) furnishes personal guidance, yet carrying on the essential work themselves if and when the burden of ultimate leadership falls upon *them*, for whatever reason.

They thus actively evidence their faith in the cause or the undertaking. If this be so, even though some errors in selection and in performance will normally occur, they will not be fatal. When this happens some necessary procedural changes may be needed. New vistas come with experience and re-

\*For Course 11, lesson of October 12, "The Gospel Restored and the Church Organized"; for Course 13, lesson of November 30, "The First Disciples"; for Course 15, lessons of October 12 and December 28, "Early Life and Surroundings" and "A True Leader and Valiant Defender"; for the general use of Course 19; for Course 25, lesson of January 18, "Service to God and Man"; for Course 29, lessons of November 23 and 30, "Jesus Calls His Apostles" and "The Primitive Church"; to support family home evening lesson 18; and of general interest.)

George Albert Smith, Jr. is a professor of Business Administration at Harvard University, where he received a DBA degree in 1937. He has also studied at the Parkfield School, England, and the University of Utah. He served in the Swiss-German Mission from 1926 to 1929, and has been a counselor in the New England Mission presidency and a stake high counselor in Utah. He and his wife, Ruth Nowell, have three children and now live in Belmont, Massachusetts.

sponsibility; also new powers with newly discovered needs.

## Strong Minds and Hearts

In the business world a leader tries to surround himself with associate officers who have the variety of special skills needed. They must be able and willing to work with the prime leaders and with one another. This involves *attitudes* as well as *skills*. It cannot be argued that Jesus chose skilled preachers, trained teachers, great organizers, or deep students to build his organization. Was he then concerned mostly with *attitudes*—willingness to learn the trade? Perhaps so. But in that day when scholastic achievement was limited to the chosen few, he also knew men's *aptitudes*, and he—the Master—would certainly have called men who had native intelligence, courage, and physical strength, to establish the new frontier. He would—and did—call men who knew the practical values of their times.

Jesus knew, better than men of business know, the long-range goals of his organization, and how the calibre of his men would bridge the gap of two thousand years to lend strength and influence to the organization in its final struggle to succeed. To attain his immediate goals, to spread the gospel abroad and establish his Church in the meridian of time—did Jesus select the strong minds and hearts necessary to do the job? Let us see.

## Fishermen, Farmers, Shepherds

In one sense Jesus was working in an on-going religious movement: Judaism. In another sense he was restoring and improving it—if not replacing it. Involved were goals, values, methods, and purposes.

At the time of Jesus and for many generations before, the Jews were and had been a subject nation. They had a priestly class, prophets, and even kings of their own. Yet all of these were subject to non-Jewish overlords. The reader will remember there was a long-existing desire for a Savior or a Redeemer (variously titled) who would be able to free them from their forms of bondage.

Against this background one could easily suspect that Jesus himself would have come from a family of one of the recognized priestly or ruling classes. At least one can imagine him seeking some or all of his apostles from such groups. Yet such was not the case. Like Joseph, he was a carpenter. He picked fishermen, farmers, shepherds, a minor civil servant, and a few simple craftsmen. They probably had in common an acquaintance with the scriptures, and with the traditions, hopes, and problems of what we might call the upper working class. From what little we know of them, they represented a wide spectrum of dispositions.

Certainly they all recognized in Jesus a very unusual person. Hence they were willing to abandon or to minimize their livelihood pursuits. They accompanied him almost wherever he went. They observed him closely. They asked him many questions and did his bidding as best they could, though they often did not fully understand the purpose or meaning of what they were doing.

The brief record of his short ministry, which gives us still less detailed information about the individual apostles, suggests that probably in the views of most or all of them there were at least occasional discrepancies between what they *thought* he was seeking to accomplish and what his basic purposes were. What they *hoped* to see and hear often colored what he *in fact* told them, and sought to clarify for them. The reader will recall instances of the apostles' intense faith in him and his teachings, and also occasional periods of doubt on the part of at least some of them.

#### Betrayal, Denial, and Doubt

The record, and the final events of Jesus' earth life, make it quite clear that the "people in power"

—both secular and ecclesiastical—whom he openly castigated at times, regarded him as at least a troublemaker, and often as a dangerous revolutionary.

His contemporaries in all classes—friends and foes—marveled for different reasons at what he taught, what his miraculous achievements were, what claims he dared to make, whom he dared to call blessed, and whom he dared to condemn.

He was finally crucified by those who feared his growing power among the masses, even though he desired to renew the best in *all men*, to save them *all* from the consequences of sin and evil—both personal and historical. This seems ironic, but it is not incomprehensible, human nature being what it usually has been—putting high value on wealth, social and political power, and status, and thus fearing anyone or any cause that would thwart such ambition to increase human justice and maximize compassion.

Jesus wept over those who would not be saved, and he asked God to forgive his crucifiers, because of their ignorance of what they did.

In the confusion of his last hours, regardless of previous actual and expressed loyalty, Judas betrayed him and Peter denied knowing him. After his death and resurrection, Thomas doubted the reality of what he saw. And still others seemed not to recognize Jesus when he first reappeared to them.

#### True to Their Calling

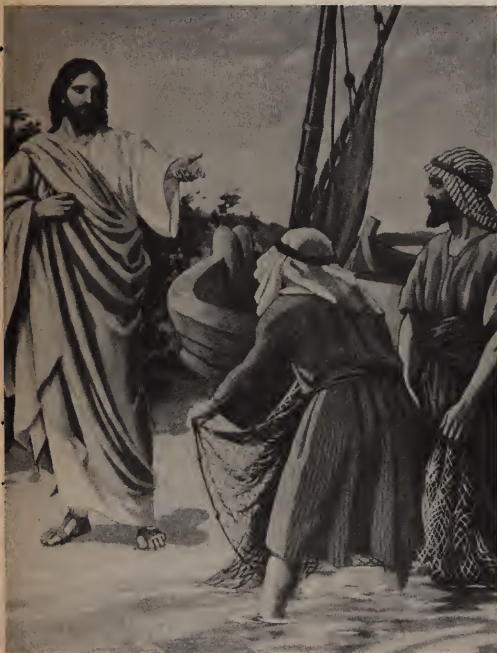
That after the crucifixion there were days of perplexity and, undoubtedly, disappointment for his apostles and others is borne out by the record. Not until after Pentecost, when their understandings were opened through the gift of the Holy Ghost (see John 20:22), did the apostles seemingly realize what for them and for all men was the ultimate significance of Christ's ministry, his life, his death, his resurrection, his sporadic visits to them, his final departure, and his promise of a second coming.

After Jesus' departure Judas was replaced by Matthias, and Paul joined the others as an active bearer of the message.

Thereafter, all the apostles of whom we have any record—scriptural or secular—gave their full time to teaching what Jesus had taught them. They urged all men they could reach to believe in the wisdom of the Master's principles, to conform their lives to them, and to reap the eternal gains and benefits to be obtained by so doing.

Did Jesus choose his apostles wisely? Did they serve him well and effectively? To their own deaths they furthered his work and bore his "glad tidings" fully and faithfully. The question merits a strong "yes" for an answer.

Library File Reference: APOSTLES.



*The Call of the First Disciples.*



Art by Jerry Harston.

# MOVEMENT the Language of Children

by Leigh Shannon\*

Talking, walking, running, standing, playing, singing—the three-year-old is constantly moving! During sleep, he may turn, pull up his legs, fling out an arm, move his head. Even in that enviable state of deep sleep when perfectly relaxed, vital movement inside his body keeps his heart beating, his lungs breathing, his blood circulating.

Having come only recently from his Heavenly Father, he is not yet fully oriented to this earthly environment. However, he has had three years of experience in the medium of movement—longer, even—he began moving before birth.

## A Natural Language

One need be in the presence of a three-year-old

(For Course 3, lesson of December 7, "How We Show Our Love"; for Course 4, lesson of October 5, "We Are Born to Love"; for Course 5, lessons of November 16 and December 7 and 28, "Blessings Come Through Work," "Jesus Showed Us How to Love One Another," and "We Show Our Love When We Are Kind"; for Course 7, lesson of November 30, "Our Obligation to the Family"; to support family home evening lesson 10; and of special interest to all teachers and parents of young children.)

only a short time to discover that movement is his natural language. He may push a child to make room for himself in the circle, or reach for an object that catches his interest and take it from another child. He is apt to take the object and plunk it into the hand of someone near as a way of sharing it.

His unmistakable swagger, broad strides, swinging arms, and satisfied expression radiate his feelings of self-importance. The shy moments, too, tell their story: he pulls in, getting smaller by holding his arms and head close to his body, his face down or to one side, using great economy of movement—almost hiding inside himself. When engrossed, all of his intensity seems centered in his eyes, while his body is relaxed and quiet. When outraged, he is the personification of rigidity and tension. The tender expression and gentle flowing of his head and body as he reaches out and softly pats characterize his forgiveness or love.

On one occasion I watched a group of three-year-olds expressing sadness. They moved slowly about the room with bodies drooping, heads hanging, expressions solemn, and eyes lowered. They were "speaking" through their concrete language with the articulation one might expect of a gifted teen-ager. Even at the age of three, the child has a fluent and seemingly endless vocabulary in his natural language—movement!

## Abstract Concepts Become Real

Movement can be used to show gospel concepts to children. The young child can often understand subtle, abstract ideas when they are presented through movement. For example, in teaching the concept of "sharing," Barbara Vance says that "Young children think of sharing in terms of concrete action with specific objects."<sup>1</sup> She gave a child an opportunity to "enact the body movements associated with a particular act of sharing." In other words, Sister Vance asked Judi to show what she would be doing when sharing a doll. Once the child encountered this act of sharing, it was no longer an abstract idea to her. It was a firsthand experience. It was real.

Another example of teaching a concept through movement is suggested in the Course 3 manual.<sup>2</sup> In teaching children to ask the blessing on the food, the manual suggests showing a picture of a family giving thanks (SS No. 54). When possible, an actual family in the classroom, seated with bowed heads and closed eyes at a table which has been set for a meal (the children could help set the table), will make the concept more real for the children.

<sup>1</sup>"Who Can Share?" by Barbara Vance, *The Instructor*, May, 1968, page 186.

<sup>2</sup>*Gospel Lessons for Little Ones*, Deseret Sunday School Union, 1967, page 356.

## Applying Through Movement

Through movement the child applies gospel concepts. On cue he can demonstrate his understanding of these abstract ideas. For example, demonstrating the concept of reverence, a group of children moved ever so lightly and quietly about the room with uplifted heads and arms, their faces lighted. Here was reverence indeed, with all the implications of love for their Heavenly Father manifest.

In Course 3, children begin the study of concepts with which they, as Latter-day Saints, will be vitally concerned throughout their lives: joy, honor, kindness, sharing, faith, courage, self-reliance, appreciation, loving and giving. All of these are subtle, abstract concepts. However, when they can be shown to the child through his natural language, he can readily understand them. How vital it is to make these basic gospel concepts *real* to the child! When a concept is real to him—when he can recognize the application of that concept in various specific acts—then he is more likely to live it. This is the purpose of all gospel teaching.

Movement can be used by the teacher to *show* a concept (as in the examples on sharing and asking the blessing on the food), or by the children to *apply* a concept (as shown in the example of reverence). It can also be used both ways in the same lesson.

Sister Lorraine Arvonen was preparing to teach the lesson, "We Have Joy at Home."<sup>3</sup> Through talking with the mother of one of her young students, Sister Arvonen discovered that Lori had offered to dry the silverware for her family after the evening meal. The following Sunday, to show the children the main idea of the lesson, which was "I feel good inside (joy) when I help my family," Sister Arvonen asked Lori to show the children in her Sunday School class what she had done to help her family. With a confident stride and radiant smile, Lori took a dish towel and carefully dried some silverware the teacher handed her. After praising Lori, Sister Arvonen said, "Lori's face tells me how happy she feels inside when she helps her family."

Having given the children an opportunity to SEE what "helping my family" is and to see the joy (good feeling inside) one of their peers felt in helping, Sister Arvonen initiated a discussion on how each child helped or could help his family. The discussion revealed that the main idea was clear to each child.

## Movement Application

To help them apply the main idea, Sister Arvonen again used the children's natural medium, movement. That morning she brought to class:

small broom  
tablecloth  
pan  
towel  
doll high chair  
child's coat  
books

dustpan  
table setting  
washcloth  
doll  
toys and toy box  
hanger

Now Sister Arvonen had each child demonstrate what he would do during the week to help his family. Beginning with JoAnn, Sister Arvonen placed a doll in its high chair in front of the class. She gently reminded JoAnn that during the discussion she had said she fed her baby brother, David. How did she do this? Taking the spoon and a bowl JoAnn, with purposeful air, carefully pretended to feed the doll, as she had fed David. "You are a helper, JoAnn, and I can see you like to feed David because you are doing it so 'carefully,'" commented the teacher.

During class discussion, Eric had said he would pick up his toys that evening before taking his bath. While mentioning this to Eric, Sister Arvonen quickly placed some toys on the floor, along with a toy box. Eagerly Eric began picking up the toys and putting them in the box. His eagerness quickly turned into exuberance, and he began throwing the blocks in. Sister Arvonen brought him back to his purpose by walking over to him, laying her hand gently on his shoulder and quietly saying, "Eric, I like it when you show me how you help your family." As Eric put in the last toy, he was the picture of satisfaction. He strutted back to his seat.

Danny worked at his task of putting his coat on a hanger with painstaking care. He put one end of the hanger into one shoulder of his coat, which he had carefully unbuttoned and removed for this purpose. This took a bit of doing for the tall, brown-eyed three-year-old. Patiently he maneuvered the hanger into the other shoulder. He was practicing how he would hang up his coat when he arrived home from Sunday School. As Sister Arvonen talked to Danny and the class about this way of helping his family, Danny got the coat straight on the hanger. With composure and dignity, he handed the hanger to his teacher. As each child responded, Sister Arvonen praised him and reminded him of the good feeling he would have in helping his family.

"Joy" is only a word—an abstract term referring to no object the child can see or touch—but once the child has obeyed the law (in this case, helped his family) that calls forth this feeling and has EXPERIENCED the feeling, "joy" is something real. It has become a concrete, firsthand experience. Even at the tender age of three little children can understand and apply gospel concepts through the natural language of movement.

<sup>3</sup>Gospel Lessons for Little Ones, page 112.

*From the missions of the Church come stories bearing the message that to all . . .*

# Christmas is the Sweet Spirit of Love

## THE TRUE SPIRIT OF A SOUTHERN CHRISTMAS

*(Southern United States)*

Christmas in the South, as throughout Christendom, is a time of festivities, of joy, and of happiness. It is a time for worship and for the adoration of the Christ child. It is a time to share, to experience, and to express the spirit of the season.

On Christmas Eve, small children hang up their stockings near the fireplace where they can easily be found and filled by dear old Santa. The children stay awake as long as they can, hoping that they may catch even a tiny glimpse of their favorite character or hear the patter of reindeer hooves on the housetop.

The children awaken early on Christmas morning and rush to their stockings to see if Santa has answered their letters and left what they asked for.

Under the colorfully decorated Christmas tree family members have placed beautifully wrapped gifts for each other. After the children have emptied their stockings, the family gather around the tree, open their gifts, and express gratitude for them.

Neither time nor money is spared in preparing for Christmas. Decorations are varied, picturesque, and very beautiful. Every appropriate place has its decorations. As one travels through the South during Christmastime, he sees scenes of The Nativity, Santa Claus, his reindeer, and many, many others.

It is impossible to describe the feeling which seems to dominate the whole life of the people at this time. During the entire holiday season, which



*A lucky blow breaks the piñata and its candies and surprises come tumbling down on the children of Old Mexico.*

begins in late November immediately after Thanksgiving and lasts until New Year's Day, there is much glamor and much pageantry. Everyone feels an obligation and a desire to take part in the activities.

Churches, schools, civic clubs, and most businesses and public agencies participate with special Christmas programs and elaborate decorations. Contests are often sponsored. Winners are selected and prizes awarded for the best decorated classroom, the best decorated business, and the best decorated home.

Chimes and bells peel out the old familiar carols. Recorded Christmas music is played throughout the day in business and public places. Radio and TV programs featuring Christmas music and Christmas stories are carried by local stations.

One Christmas tradition which is eagerly looked forward to by everyone is that of "going home for Christmas." No Christmas is complete unless all members of the family are at home. Everyone looks forward to visiting with relatives and friends during the holiday season. Family reunions are still very much a part of the Christmas activities. Families eagerly await the time when they can sit down together for Christmas dinner, which consists of turkey and all the trimmings.

To the Southern people, Christmas is a time to share with others. Christmas cannot be enjoyed unless neighbors and friends are also happy and provided for. A major part of the Christmas joy comes through sharing: exchanging gifts, sending packages

(For Course 3, lesson of December 21, "Christmas Is a Happy Time"; for Course 4, lesson of December 21, "Christmas Lesson"; for Course 5, lesson of December 21, "Our Heavenly Father Loves Us"; for Course 9, lesson of December 21, "Christmas, a Time for Loving and Giving"; for all Christmas lessons; to support family home evening lesson 15; and of general interest.)

to servicemen and missionaries, writing letters and cards which convey the Christmas spirit, visiting, providing for the needy, the aged and the ill.

Caroling is one of the old customs found here. During Christmas, groups of young people get together, visit and sing Christmas carols to shut-ins and others who are unable to take part in any activities. After the singers have completed their caroling, they are invited into one of the homes for refreshments and entertainment.

To appreciate and enjoy the true spirit of a Southern Christmas, come and spend the holidays in the South.

—*Archie C. Hutchison.*  
(*Superintendent of Southern  
States Mission Sunday Schools.*)

### CHRISTMAS—A MESSAGE OF LOVE AND PEACE (*Old Mexico*)

December 16th! Christmas celebration has started in Veracruz, Mexico, the land of the graceful coconut palms and the strong, tall sugar cane. The land of fiestas. The land of laughing, dancing people, and of quiet little Indian mothers with babies strapped to their backs.

Here Christmas is joyfully celebrated. Rockets are set off. Sparklers are dazzling. And the children go out singing with "La Rama"—a branch of a tree decorated with Spanish moss, balloons, paper chains, little angels, and frosted stars. The children hurry from door to door carrying their branch and singing their gay song while they keep time to the music with soda-pop lids strung on a long wire.

*Oranges and limes, lemons and limes  
The Virgin is more beautiful  
Than the flowers of all times.*

*Give me my gift  
You will give it, I trust.  
The night is so short  
And travel we must.*

Later, the children often join their parents and go to seek sanctuary at the inn—the Posada. The wayfarers sing in front of the home they wish to enter. They sing the song of Mary and Joseph who are seeking shelter for the night. The people in the home respond and tell them to go elsewhere, that there is no room here. But happily the wayfarers finally convince them, in song, that they are Mary and Joseph and they are then welcomed into the home. Here a feast is waiting for them. There is dancing for the older people and a gayly decorated

piñata for the children. They excitedly take turns being blindfolded and trying to break the piñata with a stick. Just in the nick of time the piñata is swung out of the path of the stick. Finally with a lucky blow it is broken, and all scramble to get some of the candies and surprises that come tumbling down on their heads.

Christmas trees?—Very few. But the tiny clay figures of the Nativity are found in every home, carefully placed in an honored spot for all to see.

Santa Claus? No. He visits the children further north. But on January 6 the Three Kings always remember these little brown-skinned children of Mexico, just as the Christ child was remembered almost two thousand years ago.

These were the Christmases that Antonia and Feliciano had celebrated as children; this was the kind of Christmas they remembered. Now they were no longer children. Sacred promises of happiness had been made when they were married, but gradually these promises were forgotten and broken. Feliciano found new friends and activities that did not include Antonia. Many times Antonia snatched up the baby with fear and trembling and ran with it and her other children to hide in the cane fields, as Feliciano swung his machete around his head. Antonia grieved, feeling her children would never know the happy Christmases she had known.

And then a miracle came into their lives. It started with a knock at the door "... We have come to bring you a message of love and of peace." It sounded like the message brought to the world when

(Continued on following page.)

*"New-ways-for-old" became the blessing of Feliciano (2nd from right) and Antonia (5th) Castillo's family as they listened to the missionaries and grew in the gospel.*



## CHRISTMAS IS THE SWEET SPIRIT OF LOVE *(Continued from preceding page.)*

Christ was born. Antonia wanted to hear more. At first it wasn't easy to get Feliciano to listen to the two young missionaries who taught the strange and beautiful gospel of Jesus Christ. But finally he heard. And in a short time the Castillo family was baptized into the Mormon Church. Old habits and old friends were changed. A new life opened up to them.

They now celebrate a different kind of Christmas. Great excitement runs through the house as they prepare their parts for a special Christmas program that is to be given in Sunday School. On Christmas Eve all the family gathers together. The story of Christ's birth is retold; and they talk about the true meaning of Christmas. The house is filled with the aroma of freshly baked galletas, tamales, and atole. The children recite poems and sing songs. They all sing and play together. The sweet spirit of love binds them as one.

This spirit of love which came to them when they accepted the teachings of our Savior carries through in everything they do—in the way they carry out Church assignments—in the love and concern they show for their neighbors—in the desire in their hearts to share this gospel of happiness with non-member friends.

Of worldly wealth they can share but little. They do not wait for Christmas and the visit of the Three Kings, but the gift that they give all year round of service and love to their fellowmen far surpasses any gift of gold.

—Ruth C. Romney.  
*(Southeast Mexican Mission.)*

## CHRISTMAS—AS SACRED AS THE SABBATH *(South Africa)*

The 25th of December in South Africa is usually a hot, sunny day, but this does nothing to deaden the spirit of Christmas.

South African Christmas traditions spring from a rich heritage, influenced strongly by the English way of life. But many other nationalities have also brought their quaint customs, and have influenced our celebrations of Christmas day.

The early Afrikaner Voortrekkers (pioneers) were an earnest, God-fearing people; Christmas was as sacred to them as the Sabbath, and celebrated accordingly. Christmas Eve was spent in completing preparations, which had in fact begun weeks before.

It was an enterprising life, and most holiday goods had to be made by hand—much of the food, all of the gifts and clothes. Father and sons worked together in the fields; mother and daughters worked together in the kitchen preparing the Christmas feast. Part of Christmas Eve would be spent in singing Volksliedjes (folksongs) and enjoying Volkspele (folk dances), and everyone would put down his tools and join in the fun. The family would retire early—the children, like our children today, remembering to hang their stockings at the end of their beds.

Parents would rise very early and pray together, simply and humbly. Then, as today, there would be the jolly “getting together” of the family to open presents. Afterwards would come breakfast, then a family service (like our home evenings) would be held. A delicious Christmas midday meal would be served on a beautiful, starched damask cloth. Tables were large enough to seat 20 people or more. The main course would be lamb pastry and a roasted suckling pig with a potato (not an apple!) in its mouth.

A large plum pudding and delicious sauce would be brought in triumphantly. There was suppressed excitement among the young people, for they knew that inside the pudding there would be a ring, a thimble, and some ticeys (coins). The one who received the ring would be married first. The thimble, received most reluctantly, would mark one as a spinster or bachelor; and the ticeys would promise their owners riches.

Today, many years later, we still enjoy old customs; sadly, some have been lost over the years, but we have adopted new ones. Carol singing has become a definite part of our celebration. We have a beautiful “carols-by-candlelight” service attended by thousands of people. Our own young MIA people go caroling on Christmas Eve, fostering peace and goodwill.

Many homes still have the traditional hot midday meal of turkey, roast potatoes, and vegetables, followed by a sumptuous Christmas pudding and rich sauce. There are those who favor cold fare, done in festive style, followed by a cold Christmas pudding set in jelly with cream. Christmas day food also includes fruit mince pies, heavy fruit cakes, and the traditional confections: Melktert, Soetkoekies, koek-sisters, slapkoek, and much more besides.

Even in our space age, Father Christmas (the South African equivalent of Santa Claus) features



*On a warm, sunny Christmas Day in South Africa, the family of Johann and Lillian Brummer watch as Mother adds decorative touch to delicious, festive plum pudding.*

prominently. He appeals to all children, and even the bigger children are indulgent towards his image.

And at Christmastime my husband, our children and I pause with others in our country to reach beyond the home to those less fortunate. We turn to the sick, aged, destitute, imprisoned, lonely, or the homesick, and share with them the sweet fruits of the gospel of Jesus Christ—the fruits of love as our Savior taught it.

*Christmas is a gift from God that man cannot keep until he gives it to someone else.<sup>1</sup>*

—Lillian V. Brummer.

#### CHRISTMAS IN EASTERN CANADA

It is mid-December in the snow-covered countries of the north, and Christmas is uppermost in the minds of children and parents. Outside decorations are abundant and bright-colored lights glow from porches and windows of the widely spaced homes nestled in the bush country. The countless ice-covered lakes are seas of sparkling beauty bordered with snow-dotted pines and shrubs.

As couple-missionaries we arrived at our destination in Canada on a wintry Saturday evening in December. The next morning we found our way to church and were soon invited to spend Christmas day with some true Canadian saints.

This part of Canada is known as the "bush country," and evergreen trees grow everywhere. As we sat in the living room after the traditional turkey dinner, admiring their beautiful tree, our friends explained how most people in the area make it a

family occasion to go into the bush each year and select and cut two trees—one for inside the house and one for outside. These trips are made by car, snowmobile, or horse and cutter. After the trimming is completed, each family re-enacts the first Christmas.

Caroling, we are told, is participated in with real enthusiasm, even in weather 30 degrees below zero. It takes the warmth of the spirit to compete with the cold of the night. Church groups love this activity and the hot chili, crackers, and chocolate that follow.

Christmas baking is a popular tradition. One family gave us a huge box of Christmas goodies of every kind, made from recipes brought from the old country and handed down in the family. We heard how doughnut preparation in one French-Canadian home was done in advance on an assembly line. Mother mixed the dough, a daughter rolled it out, one son cut circles with a glass, another removed the center plug with a thimble, and grandmother supervised the frying, draining, and smothering of the doughnuts in icing sugar. Then they were stored in clean pillow cases and hung in the meat locker to freeze until the holidays.

We were surprised to learn that the day after Christmas was another holiday. Canadians still honor the English tradition of Boxing Day, which stems from an ancient pagan festival. As part of the Saturnalia celebration held each year to welcome the return of the sun after winter solstice, the early Romans habitually distributed gifts to those whom they felt deserved their gratitude. (Such well-deserved and expected gifts are still given at Christmastime to mailmen, paperboys, community helpers, and others.) The association of the practice with paganism, however, led the church to denounce it and call on the faithful to discard it. But the custom spread, and later, unable to destroy the practice of giving, Christian authorities suppressed the link with pagan revelry and replaced it with a new and sacred tradition: People should still give to others of what they had, not for sensuous enjoyment, but for the sake of the soul. The church provided special boxes to receive the gifts. The box became the symbol of church activity. It was distributed by the parish priest and "box-money" day appropriately assumed the name of Boxing Day.<sup>2</sup>

—Blanche J. Ellis.

<sup>2</sup>Boxing Day information from Rudolph Brach, *How Did It Begin?* David McKay Company, Inc., New York, N.Y., 1965.  
Library File Reference: CHRISTMAS.

<sup>1</sup>Dorothy Cameron Smith.

*A boy's grandfather taught him many lessons in quiet ways as they journeyed through the canyons together. Through them all shone the great realization that . . .*

# GRANDFATHER WAS GOD'S PARTNER

*by John Forest Barker\**

"Oh, Daddy, why are we going through Weber Canyon again?" The voice came from the back seat of the car. It was Andrew, one of my five little back-seat drivers.

"Yes, dear," agreed my wife. "It seems like we go there every time we take a drive."

My answer came slowly. My thoughts pried at the happenings of nearly thirty years earlier. When I was a little boy, during the span of years now covered by the ages of my children, I often sat by my grandfather's side as he drove his car up this very canyon. No words can describe my feelings of joy and happiness as I rode along with Grandpa.

Moments passed in silence as I drove along reminiscing. "Daddy," said Andrew, finally, "tell us what you are thinking."

## Respect Every Living Thing

"I was remembering how your great-grandfather used to bring me up here years ago. I loved to go with him. Most often we started out to go fishing, but many times the trip became a nature hike, a history tour, or a lesson in developing the ability to enjoy people. The first pine tree found growing on the steep canyon wall was always something we watched for. My grandfather made that tree come to life as he told me how it too was a pioneer on the frontier, trying to see how far down in the hot valley its kind could grow."

Andrew tried to ask a question. The other children stopped him. "Tell us more, Daddy," said Jed.

"I remember days when the fish were not biting and how restless I would get. I can almost hear Grandpa's voice. 'Now, Sonny, the fish can't help it if they're not hungry.' Then, after a long pause, 'You know, some of the helpers the Savior chose were fishermen. He chose them partly because they had learned to be patient. Now you be patient too, like a good fisherman. Sit down here and I'll tell you something.' I would sit down by him on an old drift log, pole in hand, and listen. At times like this Grandpa would talk about a rock he had found, a plant, an animal, or an interesting person. Above all, his stories showed how God loves everything, and how we should respect every living thing.

## Grandpa Was God's Partner

"I'll never be able to remember the names of all the people Grandpa introduced me to. But I will



Art by Jerry Harston.

(For Course 9, lesson of December 14, "A Latter-day Saint Is Prayerful"; for Course 17, lesson of October 15, "This Is God's World"; for Course 19, lessons of November 2 and December 25, "Reverence" and "Serenity"; for Course 25, lessons of November 2 and 30, "Beyond the Power of Evil" and "Be Spiritually Minded"; for Course 27, lessons of November 23 and 30, "A Guide to All Truth" and "Persistent Prayer"; to support family home evening lessons 8 and 12; and of general interest.)

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remember the pleasure written on their faces when they saw him and said, 'Well, Bishop, how are you?' You could just feel the respect he had for them. I can still remember the lady in Robinson's store at Mountain Green and the man who owned the red-trimmed, yellow service station and store at Peterson Junction. We often stopped at these places for a drink of 'soda water' as Grandpa called carbonated drinks. At times we would go a mile or so out of our way to meet a shepherd in the mountains. I could tell he had great respect for these people by the tone of his voice and the eagerness he showed to see them. As I grew older I came to understand what he was really doing. He was obeying the two great commandments, first to love God and second to love your neighbor.<sup>1</sup>

"Over the years I slowly came to think that Grandpa really knew God, that he was—well—a sort of partner with him. He always seemed to know what God wanted, and he tried to walk in his way.

"Later, when Grandpa developed heart trouble and could walk only short distances, we still went into the mountains fishing. Grandpa had to ride a horse. He would coax the horse into the shallow waters of a high mountain lake and fish. I can almost hear him now as he would cast a black gnat fly in a ripple on the usually calm lake surface. A small trout would rise for it. 'Get off there, little fellow. You've got a long time to grow. Get off.' With that I would hear a soft, low chuckle come whispering across the lake.

"When we got close together I would say, 'Grandpa, how do you feel? Are you tired? Do you want to go to the camp?'

"'Now don't you worry, sonny,' was Grandpa's confident reply. 'God and I will take care of this old heart and these little fish. You go on fishing.' I believed him. I think our Father in heaven did let him know he could have this hour of pleasure in His garden. Grandpa was God's partner.

"One day, in a serious moment, he talked of a question he had. Once at the time of a serious illness he had been promised in a blessing that he would never taste death. He wondered aloud to me about how this would happen. Then with a shrug he said, 'Well, I guess He will let me know.'

#### Never Tasting Death

"One day in October my brother and I were picking apples with Grandpa. Whenever he found an apple with a wormhole in it, he would put it in his pocket. After he had collected several, he called, 'Hey boys! Come down here a minute.' Handing us the apples and pointing to the corn silo a distance away

he said, 'Let's see if you can throw these into the silo.' We talked about going into the mountains the next Saturday and made plans. Somehow he didn't show quite the interest he had on past occasions.

"That's how we spent the day the last time we were with Grandpa. He said good-bye to us, and we walked home. He went to the house. He told Grandma he would go out to the garden and cut some flowers for the dining-room table. As Grandpa knelt down to cut the flowers with his pocketknife he looked up, smiled, and winked at Grandma standing at the window. Then he died—no pain, no struggle—he just passed on—in a beautiful fulfillment of the scripture: 'And . . . those that die in me shall not taste of death, for it shall be sweet unto them.' (Doctrine and Covenants 42:46.)

"For a long time I could not console myself after his death. Then as the days passed and the thoughts of how Grandpa did things filtered through my mind, I slowly came to realize that he had always been in communication with God. He lived that way. He saw God in everything. Although I never heard him pray aloud except at church and at mealtime, I know that prayer and communion with God were his key to a happy life.

#### I Needed An Answer

"When our Savior said farewell to his Apostles just before his ascension, he told them he would send the Comforter, the Holy Ghost, to guide and direct them. Through the Spirit, God would answer their prayers.<sup>2</sup> My grandfather had found the Comforter in his life.

"A few years after Grandpa died, I learned to treasure the things he had taught me about being in communication with our Father in heaven. My brother was killed in a farm accident. He was very young, and I missed him greatly. I prayed to my Father in heaven. Why had this happened? Was he all right? To these and other questions I needed an answer. Suddenly, after such a prayer, a warm, good feeling started in my bosom. It crept over my whole being. Somewhere from within the message came: 'He is all right. He is all right.' The words, though not audible, were clear. A feeling of peace came over me concerning my brother which has continued to this day. I had had a direct answer to prayer! For that brief moment I knew how Grandpa must have felt many times."

As I finished my story, there was silence in the car for a moment. Then Andrew, our five-year-old, said, "Daddy, I like to ride up Weber Canyon."

We all laughed. We knew what he meant.

<sup>1</sup>See John 16:4-16.  
Library File Reference: PRAYER.

<sup>2</sup>See Matthew 22:37-39.

*Peter's first whole-souled  
declaration of faith in Christ marked:*

# The Beginning of a Conversion

*by Samuel L. Holmes\**



Art by Jerry Harston.

*Thou art the Christ, the Son of the living God.*  
—Matthew 16:16.

Jesus had challenged Peter to identify him and called his fervent response a revelation. It was a moment of perfect knowledge, whole-souled and unconditional; yet weakness and wavering continually reoccurred in the spirit of this chosen disciple.

Since Peter's day other believers in the divinity of Jesus Christ have sought a sense of certainty of faith but have found an unsteady growth. Experience

in matters of religious faith slowly teaches us that an overwhelming flash of personal revelation is not necessarily followed by an automatic perspective of all events in life, effortless personal relationships, ready solutions for all problems, or permanent vanquishment of all doubts.

## "When Thou Art Converted"

It was not so for Peter. The man who has been interpreted as impulsive, impatient, impetuous, or just plain rash had to learn that conversion for himself, as for the rest of us, is a process, not a fixed state of being. The certain knowledge experienced at the coasts of Caesaria Philippi and later on the Mount of Transfiguration (see Matthew 16:13-17; Luke 9:28-32) were momentous steps in the transformation of the enthusiastic fisherman; but his concept of the mission of the Messiah continued to reflect for nearly three years the direct, physical methods of a man whose livelihood had been earned with his hands.

The training period after Peter's first great confession of faith, though filled with allusions by Jesus to his appointed death, did not bring the disciple full enlightenment. When Jesus spoke plainly of going to Jerusalem to suffer many things of the elders and high priests and scribes, culminating in his death and his rising on the third day, Peter remonstrated with the Lord, asserting that it should not occur, and was reproved sharply:

*... Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. (Matthew 16:23.)*

The impulse that seems natural to humans, to strike back, to resort to violence, to substitute the judgment of man for that of God, had welled up in Peter, as it would again later.

When the time of his death drew near, the Lord told the apostles of his impending separation from them. Peter expressed his personal devotion in a vow to lay down his life for Jesus' sake. Jesus, however, foreseeing the long and trying road ahead of his chief apostle, merely cautioned him:

*... Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have*

(For Course 13, lesson of November 30, "The First Disciples"; for Course 15, lessons of December 7 to 21, "On the Night of the Betrayal," "Out of Gloom into Light," and "A True Leader and Valiant Defender"; for Course 25, lesson of December 7, "Labor for That Which Perisheth Not"; for Course 27, lesson of October 19, "Renewal of the Soul"; for Course 29, lesson of November 23, "Jesus Calls His Apostles"; to support family home evening lesson 13; and of general interest.)

\*Samuel L. Holmes took his A.B. and LL.B. degrees at the University of Utah and is now a practicing lawyer in San Francisco, California. He completed a mission in Britain and New England (1938-40) and during World War II was an artillery officer in the U.S. Armed Forces. Before his present appointment to the Sunday School general board, he served as a state high counselor, Sunday School superintendent, and Sunday School teacher. He and his wife, Hazel Marie Worley, live in the Lafayette Ward, Walnut Creek (California) Stake. They have five children.

*prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.* (Luke 22:31-32.)

The phrase "when thou art converted," coming at that late date, shows an interesting insight. The meaning is a little clearer in a modern version of the New Testament in which it is rendered as "turned again." That translation more plainly shows that continued spiritual training is essential and that faith may fluctuate notwithstanding a miraculous origin.

#### **"Feed My Sheep"**

Peter's habitual willingness to deal with men on their own terms of force appeared again on the night of Jesus' arrest when he attacked Malchus with a poorly aimed sword-stroke that severed an ear. The subsequent healing of a captor and the meek surrender by Jesus must have seemed incomprehensible to Peter. (See John 18:10-11; Luke 22:49-54.)

That same night, as Jesus had foretold, Peter's faith was not enough to prevent him from denying three times within a few hours that he knew the condemned Savior. Remorse and repentance soon followed. The realization that he had failed a test of faith overwhelmed him, as it may any of us who succumb to the fear for immediate safety. He went out and wept bitterly. (See Luke 22:56-62.)

The testing was far from over. Luke tells us specifically that the resurrected Lord appeared to Peter, and all the gospel writers record several visitations to groups which included Peter. They all report that Jesus charged in plain and unmistakable terms that the gospel was to be preached among all nations and that he "opened their understandings" before they witnessed his ascension.

But it was still not clear to Peter. A further awakening to the responsibilities of his conversion was needed. Instead of going out to preach, Peter went back to his old occupation of fishing. After a frustrating night a voice called from the shore to cast the net on the right side of the boat. The miraculous catch was the clue, and the Lord was recognized. In the happy reunion, as they ate around a fire, Peter, three times protesting his love for the Lord, was directed to feed his sheep. Only after that call did he assume fully the role of leader, responding to the guidance of the Holy Ghost.

#### **Obedience—Basis for Conversion**

He quickly grew in confidence, directing the process of selecting another apostle and embarking on missionary efforts. He preached repentance and

baptism to thousands on the day of Pentecost, and was miraculously understood by a variety of foreigners who did not speak his tongue. He healed the sick and defiantly testified to the high priest and his kindred that he acted in the name of Jesus Christ of Nazareth, whom they had crucified, and declared that there was no other name under heaven whereby men might be saved. Though ordered not to preach and threatened and actually beaten, Peter was at last fearless and rejoiced that he was worthy to suffer in the name of the Lord. (See Acts 2-5.)

The conversion of the spirit and the power to direct activities seemed to have finally coalesced in Peter, but the tests were far from over. Further successful preaching, healing of the sick, and even raising of the dead were interrupted by the disturbing vision of unclean foods and the interpretation of the vision manifested by the outpouring of the Holy Ghost upon Cornelius and other gentiles. The consequent baptism of these gentiles brought a crisis among the saints, and Peter had another lesson to learn and another step to take in the process of that conversion which endures to the end and leads to exaltation. He had to develop the conviction and courage to endorse a doctrine bitterly resented among his fellow Jewish Christians. (See Galatians 2 and 3.) The controversy with the Judaizers, which nearly tore the young church apart, ended only as Peter's understanding broadened to permit the preaching of a universal gospel instead of that of a mere Jewish sect. (See Acts 18.)

Devoted service through a long, hard life was simultaneously a result of and a basis for the conversion of this great man. Few details of his later years are known, but as he neared the end of his mortality he put the saints "in remembrance" by testifying to them again of one of the great events in his conversion, when he was an eyewitness as Jesus Christ "received glory" from God the Father and a voice from heaven said: "This is my beloved Son, in whom I am well pleased." (See 2 Peter 1:12-18.)

Great miracles are experienced by few, but Peter's life teaches that miracles alone are not enough for conversion. Rather, the ability to renew faith after weakening, the willingness to learn and to repent, keeping the door open to additional inspiration, and dedicated service which endures to the end—these are the means to conversion. Peter struggled with them for years as the significance of the gospel unfolded to him. The yoke became easy and the burden light along the way, not because of one miracle or another, but through the process of conversion.

Library File Reference: CONVERSIONS AND CONVERTS.

*A noted television and movie producer-director, who is also a regional representative for the Council of the Twelve, places strong emphasis on the scriptural admonition . . .*

# "SEEK YE OUT OF THE BEST..."



*by Howard B. Anderson\**

For twenty years I have written, produced, directed, and sold television programs and motion pictures, so I was fairly sure I could handle any question about the business a group of students would ask. Their depth and perception was stimulating and a little surprising. They had done their homework.

Then came this question: "Brother Anderson, how do you personally justify your involvement with a major motion picture studio in view of your position in the Church?"

There were eight graduate students around the table in the seminar room at Brigham Young University, where I had come as a guest of the School of Business. Later that day I was to give a lecture to about three hundred business students. I had worried more about that than this informal session. In order to avoid sitting there completely slack-jawed, I recovered with: "That's an interesting question. Just what do you mean?"

"Well, the immoral pictures that Hollywood is turning out now are so inconsistent with the standards of the Church, I just wondered if it bothered you to be associated with them and how you explained your profession to your children," was the reply.

I answered the young man very sincerely: "First, let me tell you that my company has never asked me to do anything, nor have I ever been personally involved in any project that was contrary to the principles of the Church, or that I could not discuss with my family."

## **A Family Experience**

Later, as I thought further about this question and about "explaining" my profession to my children, I recalled a family experience of several years ago.

In the summer of 1965, just after I had finished three years as President of the California Mission, I was asked to act as an advisor on a feature picture to be filmed in Hawaii. Since the assignment would keep me there for at least six weeks, we rented a house on Oahu, close to the location of the filming, and took the whole family along. Kirk and Kerri were eight, Katie was three, and our youngest, Kent, was just six months.

On the five-hour ride to Honolulu I had planned to review the screenplay again. When I took it out of my briefcase, Midene, from wifely interest or the curiosity inherent in her gender, asked to see it. Our whole trip turned into a great learning, or I should say, teaching, experience.

The children became interested, and Midene read the dialogue to them. We talked about the directions to the actors, and descriptions of scenes that were part of the script. Kirk and Kerri became aware that the actors only said the words that someone else had written. Then I explained how the actions were all planned by a director, and we talked of the many other skilled technicians who would be and had been involved: the producer, the writer, the costume designer, art director, unit manager, cameraman, production manager, carpenters, electricians, and

(For Course 7, lesson of November 9, "Family Finds Joy in Gospel Understanding"; for Course 17, lesson of November 16, "The Hope of a Better World"; for Course 19, lessons of December 7 and 14, "Beauty" and "Truth"; for Course 25, lessons of November 9 and 23 and December 7, "The Necessity of Opposition," "The Struggle with Sin," and "Labor for That Which Perisheth Not"; for Course 27, lesson of November 23, "A Guide to All Truth"; to support family home evening lessons 9, 11, and 13; and of general interest.)

\*Howard B. Anderson is Western Division sales manager for Twentieth Century-Fox Television. He has also served as a producer-director and program director in television and as vice president of ABC Films, Inc. He was president of the California Mission from 1962 to 1965 and is now a regional representative for the Council of the Twelve. His wife is Midene McKay; they have four children and live in the Westwood Ward, Los Angeles (California) Stake.

sound recorders—all those people whose names you never read when they appear on the “credits,” people who have spent up to two years or more of their lives in the production of less than two hours of entertainment.

When the picture actually went into production, we saw what all these men and women did and how the scenes were shot in little bits and pieces to be “cut” or edited into a continuous story. They saw people they had come to know play parts that were different from what they were or did in real life; they watched dancers and singers doing the same things for the cameras that they did at other times before a live audience on a stage.

Some months later when we saw the finished picture, the children recognized their friends and we shared many warm and exciting memories. But even more valuable was their realization that the people on the screen were only pretending. It was fun to watch and enjoy; but they could, after having seen and learned to understand the process of creation, separate it from reality.

Katie, a little younger than her brother and sister were when we were in Hawaii, still identifies completely with all she sees. When our blue Valiant station wagon turns into the Bel Aire gate off Sunset Boulevard in West Los Angeles headed for home with a load of Primary youngsters or groceries, she often asks: “Mom, let’s go past Red Skelton’s house. Maybe he’ll be there and we can go and see him ‘cause he’s our friend.”

In spite of our repeated explanations about how television programs are made and how although we can see the players in the TV set they cannot see us, Katie remains unconvinced and doesn’t see why we can’t just walk to his door and have him recognize us.

Teaching and learning are a continuing process. The process involves teaching children not only an understanding of the role that *men* play in any creative process, but that the *ideals* and *standards* of many of these men will be in conflict with what they have been taught.

#### Ample Warning

There is no question that there is a great deal of undesirable material readily available on newsstands, and in radio, television and movies.

There is certainly ample warning in the scriptures of the evil that “will exist in the hearts of conspiring men” in these times, but far more conspicuous to me, and certainly more important, is the positive counsel that has been given us. Paul wrote to the Corinthian saints:

*There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. (1 Corinthians 10: 13.)*

In 1832, when Joseph Smith received counsel to choose the best books, the printed page was the only means of mass communication. Every letter on a printed page had to be set by hand and printed on a flatbed press. Today computers set type from electronic impulses sent by microwave relay across an entire continent, and the output of printed material worldwide has reached 2,000 pages per minute. Using synchronous satellites and network facilities, local television stations can transmit pictures from anywhere in the world into your home. When the Lord said, “Seek ye out of the best . . .” I am sure he saw forward to our times and beyond, to means of communication that will sometime be as amazing to us as television would have been to a man in the mid-nineteenth century. The accent is on *seeking* the best, and the responsibility falls on parents to guide their children in this seeking. The increase in volume and accessibility of every kind of entertainment and information has made even more compelling his counsel: “Seek ye out of the best. . . .” (Doctrine and Covenants 88:118.)

#### “Anything . . . Lovely, or of Good Report”

If you have ever written a play or a book or painted a picture, or made any attempt at the creative process, you will be able to understand the agonies involved and the time and effort it takes.

At various stages of its development, over fifteen hundred people worked for more than five years to bring *The Sound of Music* to the motion picture screen. It took Maria von Trapp one half of a lifetime to live the story.

With the time it takes to create, and the voracious appetite of the mass media, all that we see and hear will not be worthwhile; much will be written by “hacks” and carelessly produced. Most of those in the entertainment business work hard and desire to improve the output. Among the chaff there is a great deal that is worthwhile and that is worth seeking.

Watching the television listings for a *National Geographic* Special and seeing it with your family is one way of “seeking the best.” Checking movie reviews and ratings from *Parents’ Magazine* or your local newspaper is another. Watching the content of the magazines that you bring to your home and seeing that Church publications are easily available

*(Concluded on following page.)*

is a part of direct counsel given us by the General Authorities.

Teaching our children that they must rely on our judgment until they can learn by example and precept to evaluate and discriminate, and to seek for themselves that which is good and worthwhile, is part of the challenge.

Christ prayed to his Father that the Apostles not be taken from the world, but that they be kept from evil. (See John 17:15-17.) Christ had created the earth and knew of its beauties and the heights to

which men were capable of rising, but he also knew that men would have to learn to seek out the beautiful, the creative, and to separate it from the ugly and destructive.

The first prophet of this dispensation could have had this responsibility in mind when he wrote under inspiration:

... If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (Thirteenth Article of Faith.)

Library File Reference: MOTION PICTURES.

# "AND THE CHILD GREW" (Concluded from page 353.)

can't go to school, and I live in an ugly house, and I don't know the sort of people I'd like to—"

"Ah, my dear! But you only started the seed-sowing twenty-four hours ago. When you first put the seed in, the garden doesn't look different, does it? But it's on the way to becoming different. In three months it will be bright with bloom, not drab

with dull brown earth. That will be the way with you. . . . Can you keep on as you've begun, and 'wait patiently' for the Lord, as the Psalmist tells us? You will cease to be poor, and without opportunity. Friends will be drawn to you. Doors will open before you. . . ."

Each of us can grow as Jesus grew.

Library File Reference: GROWTH.

# THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson helps from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many center-spread pictures and flannelboard cutouts are available for 10¢ each from *The Instructor* office.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of gospel material.

Abbreviations on the chart are as follows:

Numbers indicate: Year—month—page.

Fbs—flannelboard story. Cs—centerspread.

Isbc—inside back cover. Osbc—outside back cover.

Conv—Convention Issue.

CR—Centennial Reprint.

Starred issues are not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER

Dec.	3	4	5	7	9	11	13	15	17	19	25	27	29
7	64-10-Fbs 64-12-Cover 66-9-360	52-1-Cs* 32-4-Cs* 66-6-224	60-12-411 61-8-280 62-3-100* 63-4-Fbs 63-12-434	61-1-Cover 61-5-174 67-7-Fbs* 68-3-96*	63-9-Fbs 66-1-21 66-2-73 64-3-Fbs 66-3-84	59-9-281* 63-1-8* 66-1-2 64-2-54 64-3-Fbs 66-1-Isbc 68-9-344*	63-11-388 66-1-2 66-7-Cs	68-2-63	62-9-316 64-2-64 66-1-Cs 65-11-454* 66-1-Isbc 66-3-96, Cs	63-5-164 63-12-433 Cs* 66-8-285*	63-11-414 63-12-433 Cs* 65-11-428* 66-1-30	65-12-472 Cs* 66-2-41, 58	63-12-417 64-9-Cs 66-3-86 67-1-Fbs* 68-1-Cs
14	63-10-Fbs 64-10-397 64-12-461	63-10-Fbs 67-10-Fbs*	60-7-236* 60-9-Cover* 65-11-Cs* 68-5-207	66-1-34 66-2-70 66-3-110 67-8-326*	64-9-Cs 66-2-41 66-3-98, 112 66-4-132	60-5-22* 63-7-272 62-2-58* 69-9-Cs	60-12-404 62-2-58* 69-9-Cs	65-12-487* 67-4-Fbs*	60-5-Cs* 61-11-364* 63-12-424 65-4-126 65-5-165 68-10-419	62-9-289 63-12-424 66-1-38 65-4-126 65-5-165 68-10-419	65-12-484* 66-1-38 66-1-38 66-1-38 66-1-38 66-1-38	63-11-391 67-11-441 66-3-86 67-12-482 68-2-67	65-10-Fbs 67-11-441 66-3-86 67-12-482 68-2-67
21	64-10-Fbs 64-12-Cover 67-10-Fbs* 67-12-Cover 68-5-Cover*	65-12-Cover*	63-10-Fbs 64-10-397 67-10-Fbs* 68-10-390*	62-11-Cs 63-11-414 64-10-397, 414 67-10-Fbs*	63-12-Cover 417, 442 67-6-232	63-12-Cover 417, 442 67-6-232	65-12-Cover* 65-12-465*	65-12-471*	65-12-465* 66-12-453* 67-12-461	63-12-Cover 417 65-11-465*	65-10-Fbs 67-11-441 67-12-482 68-2-67	65-11-465* 65-12-465, 471*	65-11-465* 65-12-465, 471*
28	59-10-332 60-10-332 64-10-407 67-6-292 68-5-Cover*	61-5-162 65-7-Cs	60-10-352 63-9-Cover, Cs 62-2-54* 66-5-Fbs* 66-10-Cover 67-6-232, Fbs 67-7-260*	57-4-Cs* 60-3-08* 62-2-54* 65-5-206 67-12-476 68-1-Fbs	63-12-435 65-12-465* 68-8-Cs*	61-1-16 61-3-80 62-2-42* 64-1-Isbc 64-3-Fbs	62-11-389 66-2-53	67-3-Cs* 69-9-340	60-3-78* 66-2-58 68-10-Isbc*	63-7-251* 64-7-262 65-8-338 67-11-426 68-3-82	63-11-416 65-11-461* 66-3-94	65-12-465, 471* 66-3-94	66-7-Cs 68-2-63





ML 94



ML 87



96 TW



ML 90



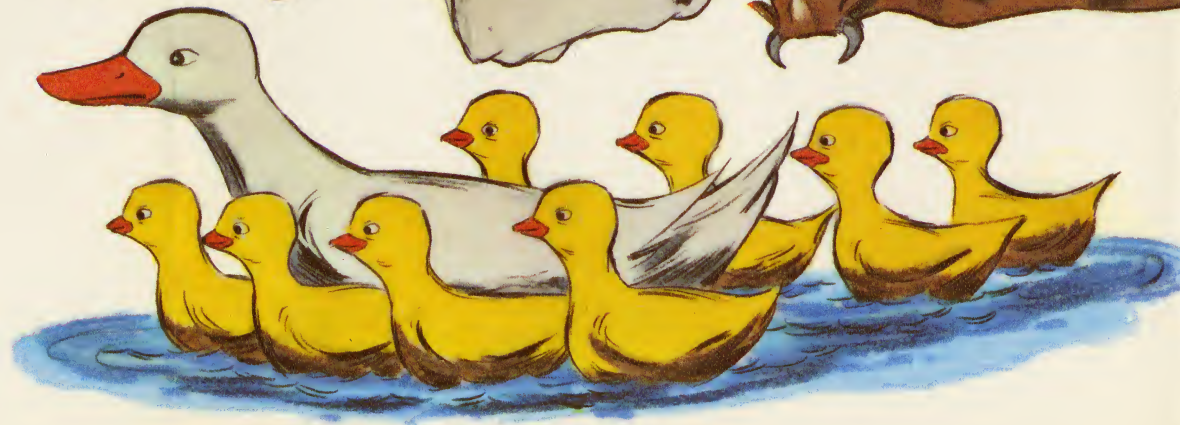
ML 97



ML 89



56 TW



ML 93

# The Magi

BY ALTA CRAW WILLIAMS<sup>1</sup>

*Sensitive men*

*Inflexible will.*

The wise men scanned the distant night-blue sky.  
They were men born to a life of quest,  
And they watched for a promised sign while others scoffed:  
"Nothing good will come out of Judea,  
And no star shall arise."  
"We shall see the brightness of a great new light.  
The sign will come.  
We shall follow where it leads  
And find the Prince who is worthy to be served."  
Friends looked on with strange and alien eyes  
And said, "Vain dreams bring no money.  
You are chasing shadows."  
But the wise men heard only the call  
Of age-old prophecy.  
Saw only the diamond star.

*Sensitive men*

*Inflexible will.*

All night long the three men traveled.  
They shared their food,  
The stars at night.  
How close men grow when caused to share a purpose!  
They drank from the same springs,  
Shared the ever-eager urge to attain their goal.  
They traveled late into the night,  
Rose much earlier than the sun.  
They covered rocky slopes, level plains, and fertile fields;  
They followed silver rivers.  
They would not be deterred.

*Sensitive men*

*Inflexible will.*

They scanned the distant night-blue sky.  
They rode through stubble fields and groves of trees.  
They watched the sun go down each day —  
Its crimson spires up and spreading color  
Through the rays of gold.  
At last the perfect star pulsed in the east.  
Their jars of frankincense and myrrh and box of gold grew heavier  
With each passing night and day.  
Yet they followed  
Till at last they found the Holy Child  
In his mother's arms.

*Sensitive men*

*Inflexible will.*

No longer need they scan the distant night-blue sky.



from a painting  
by J. J. Tissot

THE WISE MEN JOURN



MEYING TO BETHLEHEM

Reproduced for THE INSTRUCTOR by Wheelwright Lithographing Co.  
Reprint of 1864 work available from  
THE INSTRUCTOR office, 79 So. State, Salt Lake City, Utah.

# Then Came Wise Men from the East

*"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel."*  
— Numbers 24:17.

BY HAZEL LOOMIS<sup>2</sup>

Wise men and a pilot star  
The world hung breathless at this hour —  
The giant astronauts of time  
bore down to give the world  
a stronger girth.  
For these were on a planet journey  
Far . . . their quest the avatar  
of Holy Love.  
Caravansarai . . . away!

Wise men and a pilot star  
Away on anxious camels  
groaning grief from mouth and nostrils,  
bearing loads of dates and cheeses,  
water too in leathern cases, royal robes —  
And gold for Him, hand-wrought and precious.  
And from the trappings, frankincense  
and myrrh rose warm and fragrant.

Wise men and a pilot star  
And at the journey's end  
Burning deep were a prophet's words.  
They rode out to testify  
To all the world  
To every nation,  
To every prison,  
palace, station,  
of a child born  
Savior  
King.

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(For Course 3, lessons of December 7 to 21, "How We Show Our Love,"  
"How Our Heavenly Father Showed His Love," and "Christmas Is a Happy  
Time"; for all Christmas lessons; and of general interest.)

<sup>1</sup> Alta Crow Williams is a housewife, mother of two children, and Butler West (Utah) Stake Relief Society cultural refinement leader. She also finds time to write prize-winning poetry, having recently won awards in a light-verse and a historical-poem contest. Many of her articles have been published in Church magazines. She is married to Clyde L. Williams; the family lives in Butler 9th Ward.

<sup>2</sup> Hazel Loomis is a prolific writer of poems, plays, and short stories, many of which have appeared in Church publications and well-known national magazines. An alumna of Brigham Young University, she has been active in several writers' groups, has taught literature in the Relief Society, and has also done work in music and art. She is now a member of the Monticello Ward, San Juan (Utah) Stake.



LET US GIVE THANKS TO GOD  
September 1969  
Reprints of this double gatefold cutout insert  
available at The Instructor offices — 10¢ each.





# LET US GIVE THANKS TO GOD

(Reprint from *Beginnings of Religious Praise*, page 28.)

The bright sun made it warm. Daddy and Dick liked to go for a walk in the sunshine. They started down the street from their home—walk, walk, walk.

A little black kitten peeped two bright eyes above some green grass. It was having fun watching a yellow butterfly flit from one place to another. Black kitten was happy to live in a beautiful world.

Daddy and Dick walked on and on. Baby birds were chirping—coaxing mother bird for some big fat worms. They were singing a thank-you for their safe homes high in the trees.

The songs of the birds made Dick and Daddy happy as they walked along.

Soon all the houses of the town were far behind them. They had gone a long way from their home. They were far from people.

Dick heard a croak! croak! croak! What could it be? He climbed up, up, up to the top of a bank. There was a big pond of water. He heard croak! croak! again. A big toad sat on a big piece of wood at the edge of the water. He was happy for the shining day and his home in the warm water.

(For Course 3, lessons of November 9 and January 18, "Thank You for Other Daily Blessings" and "Familiar Animal and Bird Babies"; for Course 4, lessons of November 9 and 16 and January 11, "Animals and Birds Have Food," "Animals and Birds Have a Home," and "We Pray at Home"; for Course 5, lessons of October 19 and November 30, "Family in This World is Part of Lord's Plan" and "We Express Gratitude for Our Blessings"; for Course 7, lesson of January 4, "Why We Pray"; to support family home evening lesson 16; and of special interest to teachers and parents of young children.)

There was another surprise. Dick spied a mother duck and eight tiny baby ducks. They were having a swim. It was such fun for the ducks to stand on their heads in the water and then come up and go swimming around and around. They looked like little boats sailing on the water.

Dick and Daddy knew the ducks were happy in their home. [*End of Scene I.*]

Soon Dick and Daddy stopped by a big tree. The big tree grew by a high fence. It made shade with its many green leaves.

Daddy helped Dick go step, step, step to the top of the fence.

Dick sat on the very top board. Daddy put his arm around him so he would not fall.

Dick and Daddy looked far away. They saw many cows eating the green grass. They saw the mother sheep with her babies resting in the soft grass.

"God planned a beautiful and good world," said Dick. "He planned it so we would all be happy."

"I think so too, Dick," said Daddy. "God depends on us to keep the world beautiful as he planned it to be. That is the very best way to thank him for all the things that make us happy."

"It is time for us to go home," said Daddy. "See, the sun is setting in the west."

(Concluded on following page.)

"Why is the sky so red and the sun so large?" asked Dick.

"God planned it that way," said Daddy. "Come, now we can watch what happens as we walk home."

Daddy held his arms out and Dick jumped from the top of the fence right into Daddy's arms. [End of Scene II.]

They walked down the road together. It was wonderful to see the big round sun sink down, down, down. Soon it was gone. All they could see was the red, red sky. They were soon near their home. The red sky had turned to gold. It was getting dark. [End of Scene III.]

Dick and Daddy were glad to get to their home. Dick was very tired, but before he went to bed he thanked his Heavenly Father for a beautiful world. [End of Scene IV.]

### How To Present the Flannelboard Story:

#### Key to Flannelboard Figures

OT—Old Testament; BM—Book of Mormon; NT—New Testament; CH—Church History; ML—Modern Life; PGP—Pearl of Great Price; DC—Doctrine and Covenants.

Characters and Props Needed for This Presentation Are:

Dick (ML87).  
Daddy (ML88).  
Black kitten (ML89).

Butterfly (ML90).  
Mother bird and babies (ML91).  
Frog (ML92).  
Mother duck and eight ducklings (ML93).  
Big tree (Teacher may make simple drawing and color or use any figure of a tree of appropriate size).  
Dick and Daddy at the fence (ML94).  
Cows (ML95).  
Sheep (ML96).  
Sun (ML97).  
Dick praying (ML98).

#### Order of Episodes:

This will be a build-up story. Each figure will be placed on the flannelboard in turn as the story is told. All figures of animals and other things Dick and Daddy enjoy in God's beautiful world may remain on the board throughout the story.

#### SCENE I:

Scenery: Outdoor scene.

Action: Dick and Daddy take a walk and see a kitten, butterfly, birds, frog, and ducks.

#### SCENE II:

Scenery: Same as Scene I.

Action: Dick and Daddy stop to rest under a big tree by a fence. Daddy helps Dick sit on the top rail of the fence. They see cows and sheep and watch the setting sun.

#### SCENE III:

Scenery: Same as Scene I.

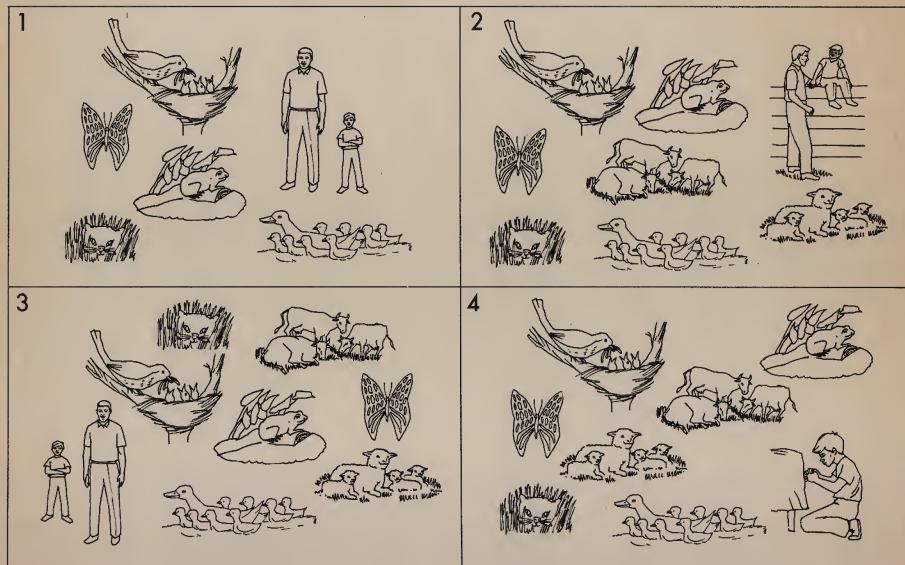
Action: Dick and Daddy walk down the road home, enjoying the sunset.

#### SCENE IV:

Scenery: Indoor scene in Dick's bedroom.

Action: Dick is saying his evening prayer, thanking his Heavenly Father for the beautiful world.

Library File Reference: NATURE.





# The 16mm Projector in the Classroom

This month we will focus attention on the 16mm motion-picture projector. For many years the Church has made wide use of 16mm movies in the Sunday School, MIA, and Primary organizations. In support of these auxiliaries, the Church has its own motion-picture production studios at Brigham Young University.

## The Automatic Loader

Because of the interest the Church has taken in motion pictures, it would be safe to say that many meetinghouse libraries already own a 16mm projector. But there is one new development all librarians should know about—the automatic loading projector, which allows the film to be threaded automatically. Although it is not difficult to thread any machine by hand, the automatic loader does speed up the process. Newer equipment such as this projector also has brighter projection lamps, which means clearer, brighter pictures in semi-dark rooms.

## Checklist

The following checklist is designed to help you organize and prepare yourself to direct the use of the 16mm projector in the Sunday School classroom.

*Does your meetinghouse library have a 16mm projector?*

*Does your meetinghouse library have, in addition to the projector, the following:*

- (a) Replacement lamps?
- (b) An extension cord?

(c) *An audio-visual cart to transport the projector to the classrooms and back and to serve as a projection stand while the machine is in use?*

(d) *A set of steel take-up reels?* (Suggested assortment would include 200-, 400-, 600-, 800-, 1200-, 1600- and 2,000-foot reels. This allows you to use the appropriate size reel with the film reel.)

*Does your meetinghouse library have an assortment of portable screens?*

Three sizes are recommended: an 18" x 20" table-top screen, a 40" x 40" screen, and a large 70" x 70" screen.

One company makes a portable table-top screen for around ten dollars. This screen is ideal for use in small classrooms because the projector and the screen can both be set up on one table. Note that the closer the projector is to the screen, the smaller the projected image becomes. This limits the number of viewers. However, the small image also provides a very bright picture, and in a room that cannot be darkened effectively this may be a help. (A new daylight screen has recently been made available, thus eliminating the need for darkening the room.) And note that the table-top screen is an excellent size for showing slides and can be set up on the same table with the slide projector.

*Do you know how to operate your ward's 16mm projector?* If not, learn. Although the operation of a 16mm projector may look complicated, it is really very simple. A complete demonstration takes 20

(Concluded on page 380.)



# In Classroom Visits, Be 100%

Congratulations, youth area assistant superintendents! The semi-annual report of the Deseret Sunday School Union for the first six months of the year (September 1968 through February 1969) shows that your visits to classes increased by 800 from February 1968 to February 1969.

Visits to classes have two purposes:

*First*, they help you evaluate and improve in-service teaching;

*Second*, they help you plan pre-service teacher trainee placement and secure prospective trainees for the rotating pre-service training program.

## Four Essential Elements

Here are four steps essential to the success of any superintendent or assistant superintendent:

### 1. *Be friendly.*

Unless you make it clear by words and actions that you are visiting as a friend anxious to help, teachers may see you instead as a critical official. It was Plato who said, "Whom can I teach but my friends?" Go out of your way to greet your teachers with a friendly smile, a warm hello. Take an interest in their families, their friends, and the things they do.

2. *Visit the class on invitation or advance notice that you are coming.*

Remember that usually the first visits to a class are observations. The superintendent or assistant superintendent sits in the rear observing without comment during the class period. You will be invited to come back to a class once

the teacher is assured that you will and can be helpful. The superintendent can have a full discussion in faculty meeting on the general principles of visiting. Everyone should have an opportunity to discuss the purposes of a visit.

3. *Read the week's lesson before you visit the class.*

If possible, discuss the pending visit and course material with the teacher. He can tell you much about the lesson—what materials will be used, what assignments have been made. Do not volunteer to help with the lesson unless your help is seriously requested, and in such a case *do not take over the class*. Compliment the teacher and avoid saying anything that might undercut the rapport established between students and teacher.

4. *Be able to recognize a good teaching situation.*

If you have taught classes before or have taken the pre-service teacher training course or are a professional teacher, you will know when you are observing good learning situations. But if you feel hesitant to offer suggestions or appraise the quality of the teaching because of lack of experience, look for the answers to these questions on your classroom visits:

(a) *Is the teacher in control, or are the students in control?*

(b) *Does the teacher know the lesson material?*

(c) *Are visual aids, pictures, chalkboard, graphs, or other materials used in developing the lesson material?*

(d) *Is there good discussion and understanding of the points which*

*are important in the lesson?*

(e) *Are assignments made to students, and is their response good?*

(f) *Is there a principal objective or purpose in each lesson? Does this objective apply, and does it involve the behavior of the students?*

(g) *When students leave the class, do you feel they are going to use something that was learned from the class experience to improve their lives?*

## Guides for Evaluation

You can decide after one or two visits whether you want to discuss and evaluate the teaching situation with the teacher or whether you would prefer to arrange for the teacher trainer to visit the class. Here are a few guides if you want to go ahead yourself:

1. Start out with kindly words of commendation for the good things you have observed.

2. Next, ask the teacher, "What did you feel went well for you today?" Let the teacher tell you. Discuss the points the teacher makes.

In your discussion remember always that a Sunday School class has only one fundamental objective: to change the lives of students for the better. This is the basis of evaluation. Did the class do this for each member?

3. Now ask, "Did you feel there were any problems? If so, what would be a good plan to try next Sunday for solving the problems we found today?" The answers may be obvious; if not, you may

suggest a meeting with the teacher trainer (which you will then arrange).

You are not expected to know all the answers. But you can help

the teacher find the answers.

You are in for the most interesting and challenging days of your calling as superintendent or as an assistant superintendent if

you will start making more visits to your assigned classes—now!

—Lynn S. Richards,  
Asst. General Superintendent.

### Memorized Recitations

The following scriptures should be memorized by students in Courses 9 and 13, respectively, during October and November, 1969, and recited in unison, each by its corresponding class, during Sunday School worship service on December 7, 1969.

#### COURSE 9:

(If we diligently seek the guidance of God, we shall find answers to our questions, help in solving our problems, and sufficiency for our daily needs.)

"Therefore, ask, and ye shall

receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened."

—3 Nephi 27:29.

#### COURSE 13:

(Wrongdoing brings us only sorrow and estrangement from God; but the life, teachings, and atonement of Christ can lead us into eternal happiness.)

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

—Romans 6:23.

### Answers to Your Questions

#### Sunday School Classes Visiting Temple Square

*Q. Is it proper to adjourn a Sunday School class to make a group visit to Temple Square in Salt Lake City?*

—Temple Square Presidency.

A. This practice is not recommended. The limit of ward responsibility for Sunday School activities is within the ward under the direction of the bishop. Any exception must be approved by the bishop. Also, since the Visitors' Center on Temple Square is not designed to accommodate numerous classes of children in addition to the out-of-

town visitors already taking guided tours, it is suggested that permission be obtained from the Visitors' Center when visiting in a group at any time.

#### Classes During Ward Sunday School Conference

*Q. Should classes be dispensed with during ward Sunday School conference?* —San Jose Stake.

A. It is recommended that stake officers use the worship-service time for Sunday School ward conference and that all classes in Junior and senior Sunday Schools be held as usual, thus not disturbing the sequence of lessons.

### COMING EVENTS

October 2, 4, 5, 1969  
General Conference

•

October 2, 3, 4, 5, 1969  
Sunday School  
Departmental Sessions  
(General Conference)

•

October 2, 3, 4, 1969  
Sunday School Media Fair

•

October 3, 1969  
Sunday School Conference  
(General Session)

•

October 4, 1969  
Instructor Breakfast

•

December 21, 1969  
Christmas Worship Service



*Teacher Development Lesson  
for Faculty Meeting*

*To help students gain an in-depth understanding of the  
gospel and how it can help them along life's way . . .*

## TRY MORE DISCUSSIONS

*by Stanley M. Grabowski*



*Art by Dale Kilbourn.*

To teach religion successfully we need to "involve" the students. Unless students are interested and curious about a topic, there is little learning.

There are several ways a teacher can make gospel lessons interesting, meaningful, and applicable in the lives of his students. Films, dramatic presentations, newspapers, magazines, collages, singing, and discussions can all be helpful if used correctly. However, most of these teaching aids are best used in conjunction with a discussion.

### **The Basic Purpose of Discussion**

The main purpose of discussion in a Sunday

School class is to help students think about the main ideas of the lesson and the application of these ideas in their lives. As learners recall past experiences, relate lesson ideas to others previously discussed, and discover implications which the present discussion may have in their lives, they increase in understanding of gospel truths.

Increased understanding should always result from a discussion; agreement does not necessarily follow. Lack of agreement at the end of a discussion does not mean that the discussion has failed; there are some topics where individual differences of opin-

ion preclude complete agreement, even though new and valuable insights may have been gained. Where the principles of the gospel are concerned, however, agreement should be close.

### Three Types of Discussion

Basically, there are three kinds of discussion, each with its own function:

*First is the so-called "Socratic dialogue."* During this type of discussion teacher and students take turns asking and answering questions. A dialogue is best suited for discussions where opinions and attitudes are explored and developed.

*Second is the "sounding-board" discussion.* In this procedure the teacher acts as a catalyst, directing questions to the students and countering their responses with more questions. This teacher-centered discussion is effective in getting students to recognize various aspects of a topic. For example, in a discussion about God, the teacher can pose questions on which non-Mormon theologians speculate without giving any definitive answers, to let the students see how they compare with Church teachings about God. This method is an ideal approach when students are approaching a topic cold, without previous preparation.

*Third is the "group-centered" discussion.* Here students raise and answer questions while the teacher plays the role of referee, without making any comments. This type of discussion presupposes that students have been assigned a topic beforehand and have come prepared for the discussion.

In approaching a classroom discussion some teachers like to give a brief lecture as an introduction. More effective is the teacher who first helps students to "see" the main ideas of the lesson and then uses discussion to stimulate them to think about those ideas. Other teachers like to begin the discussion immediately by posing an opening question. The latter approach requires preparation on the part of the teacher, who must frame a lead-in question specific enough to guide students into the theme and keep them there, yet broad enough to help them develop the theme.

### Eight Helpful Hints

Whichever way the teacher chooses to start a discussion, the following hints will be helpful:

1. Write the question to be discussed on the chalkboard and refer to it whenever the discussion begins to wander off the topic.

2. Phrase the question in such a way as to obtain a discussion answer; avoid questions which can be answered with a simple yes or no. (Questions with

yes-or-no answers may be used during the discussion to draw out timid students.)

3. Phrase questions impartially; avoid leading questions which are really a form of manipulation. Sample opener: "How does the Nicene Creed describe God?" rather than: "How is the Nicene Creed wrong about God?"

4. As a rule do not answer questions posed directly to you by the students; it is better to redirect the question to the class.

5. Keep your composure when there is a long silence after you have put a question to the class. If your question is worded correctly there is no need to panic or to repeat the question. Eventually someone will offer an answer. Only when you realize that your question was poorly worded should you rephrase it.

6. Keep the discussion organized by relating each succeeding question to the previous answer.

7. Use summaries often to show students the progress of the discussion and to emphasize the truths they are learning. In summarizing, give credit to students who made important contributions. Occasionally ask one of the students—sometimes a quiet one—to summarize.

8. Use the chalkboard to list the main points of discussion as well as areas where more information is needed.

### Try More Discussions

If a discussion goes badly, it may be either the fault of the teacher or of the students. A teacher can interfere with student participation by doing most of the talking, expressing his own opinion too much, being abrupt and tactless in handling individuals, or by failing to get everyone into the discussion.

Some other reasons students do not participate in discussions are: lack of emotional involvement in the topic, distractions, physical discomfort or tiredness, distrust of discussions, dislike for the teacher. Most of these failures can be remedied.

Like most teaching tools, group discussions require practice and preparation. The sharing of knowledge and experience to help students build personal values, acquire understanding, develop good social attitudes, learn to make correct decisions, and plan for right actions are reasons enough to prompt every gospel teacher to try more discussions in the classroom.

Library File Reference: TEACHERS AND TEACHING—TECHNIQUES.

# Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of December



HYMN: "I Heard the Bells on Christmas Day"; author, Henry W. Longfellow; composer, J. Baptiste Calkin; Hymns—The Church of Jesus Christ of Latter-day Saints, No. 219.

From time to time mention has been made of having the Sunday School congregation occasionally sing in unison. Let me hasten to reassure those who enjoy singing other parts than the melody that there is no intention of discouraging part singing. There is nothing grander than the sound of a full-voiced congregation singing all the vocal parts of a fine hymn exultantly and with conviction. The suggestion has been made only with the idea that some of the hymns can be sung effectively in this fashion; or, if not the entire hymn, an occasional stanza may be sung in unison. Hymns of the chorale type, such as "A Mighty Fortress," "All Creatures of Our God and King," or "Now Thank We All Our God" lend themselves well to this treatment. Many lower voices feel somewhat uncomfortable if called upon to sing the melody for several stanzas, but they can sing one or two effectively. The recommendation is that the conductor pay particular attention to the text to determine which stanza(s) might best be sung in unison.

With this in mind, let us consider the hymn for the month of December—"I Heard the Bells on Christmas Day." Few Christmas hymns carry so profound a message as does this one, and in a world beset by doubt and apprehension its appeal is universal.

As we read its eloquent text, so meaningful for all of us, let us look for the possibility of singing one

verse in unison. We note at once that the hymn must be sung *in its entirety* if its true message is to be made apparent. The third stanza ends on a note of despair, and the remainder of the hymn is required to establish the final assurance of the truths which have to that point been in doubt.

I recall a performance of this hymn last year in which the conductor concluded (as is frequently the custom in our hymn singing) with a stanza written under the music—in this case the third stanza. As I looked up ready and eager to sing the next verse with its positive and vigorous statement, "God is not dead, nor doth he sleep," I felt, as many others, a sense of dismay; first, because the conductor had deprived us of singing the eloquent words intended to help us reaffirm our faith in the ancient, beautiful song of the angels, "Peace on earth, good will to men"; and second, and perhaps more unhappily, because the conductor had himself been unaware of the hymn text as he was conducting it! How can we leaders of music hope to show our singers "the way" if we ourselves do not know it? Careful preparation and thoughtful interpretation are essential to a successful performance and to proper understanding by the congregation.

Let us look at the fourth stanza as a possibility for unison singing. One of the dramatic characteristics of this type of singing can be the strong contrast it affords to the usual choral texture of part-singing. All voices fused into one great melody can be a very stirring thing indeed. Think how it would be

after the despairing words, "For hate is strong and mocks the song of peace on earth, good will to men," to have the entire congregation join in what might be called the "affirmation of faith" as they sing in unison, with full voices, the next words, ending with "the wrong shall fail, the right prevail," etc.; then once again break into part-singing for an exultant final stanza. The organist must be prepared, of course, to accompany the unison singing with an appropriately firm and full registration. When performed in this manner, the hymn cannot fail to move the hearts of a congregation.

## About the Author

Henry Wadsworth Longfellow, one of America's most gifted men of letters and the author of this hymn, was the first American whose memory was honored with a statue in Westminster Abbey. This poetry, like all his verse, has wonderful communicative power and great enduring quality. The musical setting by the English composer and organist John B. Calkin captures this feeling of direct communication admirably. Despite the fact that the hymn is strophic (that is, each verse is repeated exactly in the music), there exists within its limited dimensions considerable drama.

And remember to try one stanza in unison during your hymn practices occasionally. But you need not do this with all hymns! Used from time to time, unison singing can be meaningful and also provide a delightful change of pace.

—Ralph Woodward.

## Junior Sunday School Hymn for the Month of December

HYMNS: "Away in a Manger"; ascribed to Martin Luther; *The Children Sing*, No. 152.

"O Little Town of Bethlehem"; author, Phillips Brooks; composer, Lewis H. Redner; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 165.

The above hymns, coupled with the two outlined for November (see *The Instructor*, September, 1969, page 337), comprise the four numbers that Junior Sunday School children will sing at the close of the senior Sunday School Christmas program, December 21.

As we prepare these four Christmas numbers, we will help the children develop healthy attitudes toward performing for others: We are preparing a Christmas gift for our families and friends in the senior Sunday School. To be a true gift the songs must be as beautiful as we can make them and must be given joyously. As teachers, we will avoid statements which reinforce a feeling of "showing off" or "being cute," such as, "Now we want to show our daddies and mommies how well we can sing, don't we?" Rather, in our hymn practices we will teach true reverence and worship with statements such as: "These hymns tell about our Heavenly Father's own baby being born on earth. How should we sing them?" Or, "In order for our songs to be true Christmas gifts, how will we have to sing them?"

Choristers are encouraged to use imagination. Demonstrate different ways of "offering a gift in song": mumbling self-consciously versus looking directly at the listeners and really "giving" the song to them. Demonstrate a "gift of song" that could really be "given" only to a person two feet away versus a gift of song that is "given" to many people 70 feet away.

Let the children: (1) choose, as you demonstrate the two opposing ways of giving a song, (2) explain what makes the difference, (3) show you both ways. Of course, this technique cannot be used until the hymns are well learned; that is, until the children can sing them without adult help. Be sure to involve their teachers in these demonstrations and encourage the teachers to keep good eye contact with their children by singing directly to them as the songs are being learned during opening exercises.

"O Little Town of Bethlehem" is familiar to older children. A picture of Bethlehem at night will help children visualize the meaning of the words. (Past issues of *The Instructor* have some appropriate Christmas pictures which might be used—see December, 1964 cover; October, 1966 center-spread; October, 1967 flannelboard figures and centerspread. Your

ward or stake teaching aids specialist may give help here also.)

It is not likely that the children will gain independence in more than the first verse of this hymn. At any rate do not attempt the learning of subsequent verses until they can sing the first verse without adult help. The challenge will be to get the children to sing the long phrases as smoothly as possible. One way the chorister can illustrate this is by walking smoothly from one side of the room to the other, singing one beat on each step and interrupting neither the flow of the song nor the flow of the movement; then contrasting by walking back so the flow of song and movement are both broken (by breathing and by stopping):

*O lit-tle town of Beth-le-hem*  
*How still we see thee lie*

Encourage the children to sing smoothly with you as you walk smoothly across the room. A brisker tempo than usual will be necessary.

"Away in a Manger" presents several opportunities for children to visualize what the melody is doing, using instruments as audio-visual aids. The entire melody lies in a one-octave range from C to C in the key of F, descending right down the scale. If you replace B-

(Concluded on following page.)

### December Sacrament Gems

#### SENIOR SUNDAY SCHOOL

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."<sup>1</sup>

#### JUNIOR SUNDAY SCHOOL

"Let us love one another: for love is of God."<sup>2</sup>

<sup>1</sup>John 3:16.

<sup>2</sup>1 John 4:7.

### Organ Music To Accompany December Sacrament Gems

Darwin K. Wolford



## OUR WORSHIPFUL HYMN PRACTICE

(Concluded from preceding page.)

natural with a conduit bell<sup>1</sup> tuned to B-flat (9 17/32"), the melody can be played exactly as it appears in *The Children Sing*, No. 152. Assign the same child to each bell every week and he will soon learn when it is his turn to play.

"Away in a Manger" presents another unique learning opportunity for the children. It requires only three chords: F, C<sup>7</sup> and B-flat. If, for example, an autoharp<sup>2</sup> were obtained (and tuned, please!) the children themselves could play their own accompaniment instead of relying on the adult organist.

<sup>1</sup>See *The Instructor*, May, 1969, page 177.

<sup>2</sup>Note: The autoharp is demonstrated in the training film, *The Song Practice in Junior Sunday School*, now available on rental from Brigham Young University and Desert Book Store at \$5.00 for first showing and \$2.50 for second showing. Models of the autoharp may be seen at local music stores and in mail-order catalogs. Some music dealers will loan or rent autoharps as a means of publicizing merchandise.

*Away in a manger, no crib for his bed,*  
F F B-flat F  
*The little Lord Jesus laid down his wee*  
C<sup>7</sup> C<sup>7</sup> F  
head.

*The stars in the heavens looked down*  
F F B-flat  
where he lay,

*The little Lord Jesus, asleep on the hay.*  
C<sup>7</sup> F C<sup>7</sup> F

It is highly recommended that Junior Sunday School choristers and organists attend stake leadership meetings and practice beforehand November and December music activities under the direction of the stake Sunday School music director. Here they take turns leading the forthcoming music activities, using their counterparts from the other wards as students. Ideas are shared; questions are raised and answered.

Those without sufficient musical experience, for example, to transpose November's "Christmas Night" onto the conduit bells may receive help from more experienced musicians, "that all may be edified."

For the last Sunday in December it is appropriate to review the various hymns-of-the-month learned over the past year. Since Christmas will be only three days past, the children will enjoy singing the four Christmas hymns again. This is an especially good time to give other children a chance to play the instruments, using those who know how as coaches.

—D. Evan Davis.

*You never can tell what your thoughts will do  
In bringing you hate or love;  
For thoughts are things, and their airy wings  
Are swifter than carrier doves.*

*They follow the law of the universe—  
Each thing must create its kind;  
And they speed o'er the track to bring you back  
Whatever went out of your mind.*

—Anonymous.

## THE 16MM PROJECTOR IN THE CLASSROOM (Concluded from page 373.)

minutes or less. Allowing another 20 minutes or so of actual practice, full training takes about one hour.

### Training Teachers

Find out how many of your Sunday School faculty do not know how to operate the equipment. In a given group of faculty members there are always some who need training. This is your chance to organize and direct a projection-operation training program. Remember that a teacher will usually not use equipment which he feels unsure of and uneasy about. Part of the calling of the ward teaching aids specialist is to train faculty members in the use of available visual-aid equipment.

Directions for the operation of the 16mm motion picture projector are labeled on each machine. All controls are labeled separately according to their functions. Labels include diagrams for threading film. The rewind operation is also appropriately diagrammed.

### Practice Reels and Films

If possible, make some practice film for training new operators. Any print of a given film deteriorates with use, just as a textbook does; and film rental outlets which do not immediately discard their worn-out film will give it to you upon request. Ask for about 200 feet. Clip the film into sections to wind on three or four small 50-foot reels. You can ask your local photo shop for reels discarded from 16mm film lengths during processing. A small reel of practice film is ideal for the student to use in learning to thread, project, and rewind in a short time. Using discards means that the student does not have to worry about making mistakes while he is learning operation procedures.

—Teaching Aids Specialists Committee.



THE ACCLAIMED HUMBLE BIRTH BY FEUERSTEIN.

*Bring, bring me a pointed stick  
To burn to a char in the coal-hot flame*

*And a threaded parchment golden thick  
On which to write his precious name!*

# CHRIST IS BORN!

SUGGESTED WORSHIP SERVICE FOR SENIOR SUNDAY SCHOOL, DECEMBER 21, 1969

*by Marilyn McMeen Miller*

Note: If announcements or expressions of appreciation are to be made (and they are best made on the printed order of service), these should *precede* the service itself so that there is no interruption of the mood at the close.

**MUSIC:**

"Break Forth, O Beauteous Heavenly Light," *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 239.

*(Vocal ensemble preferred. Otherwise, instrumental ensemble or organ alone.)*  
**NARRATOR:**

And now . . . in the hush of December's close

*(Continued on following page.)*

We come to ponder  
Together  
The meaning of a story as old as  
this earth's beginning.

We come, you and I to wonder.  
This is Eternity's magnitude:  
The miracle which dwarfs the her-  
alded history of nations.  
A birth  
That cleanses earth,  
A life that gives meaning to our  
lives;  
And it begins . . . it begins  
Before we realize.

It is beautiful—this story  
That is now told beside a fire  
By a father to his children.  
The lights are dim. Flickering  
candles dance  
Their hopes for him—the Light of  
the World—who lives.

The story begins even before the  
pine, the evergreen,  
The lights that stream  
Beneath the eaves  
Of houses on our street.  
The story begins before Christmas  
morning's  
Patter of little feet.  
It begins before the star,  
Before the wise men traveled from  
afar.

It begins before the angel, tall and  
calm,  
Covered Mary with her hope—the  
balm  
Of knowledge, peace, and light  
That prophesied the end of night.

It begins before the world is made.  
It begins in God's home.  
Remember . . . you who sit here  
today . . .

How once you sat with God  
In his presence?  
You watched this world formed,  
step by step.  
"I'm glad," you said,  
"That I may go  
To walk on earth  
In drifts of snow  
In grass and leaves

Beneath the sky.  
What blessings, God!  
How blessed am I!"

Our elder brother stood in state,  
His face clear, his stature great.  
"Then there should be a Plan . . .  
we know  
There must be a Redeemer,  
So . . . I shall go."

Yes, it begins then. Then, when we  
sat together  
(We were there, each of us!) in  
glorious prayer:  
"Our God, we thank thee for thy  
grace  
That makes it possible for us to  
gain a place  
On earth, and then in Eternity  
So that we may return . . . to live  
with thee. . . ."

As we lived with Jesus then,  
We promised we would wait for  
him, our brother.  
"How we shall hope and wait for  
thee . . .  
And listen for thy coming in every  
prophecy."  
And we did.  
We saw them come . . .  
One by one . . .  
The prophets who foretold his  
birth.

MUSIC: Organist plays first two  
phrases of "The Three Kings,"  
*Recreational Songs*, page 154.

NARRATOR:  
Micah knew; also Isaiah, and Sam-  
uel the Lamanite, and Nephi . . .  
They *knew*, and it was glorious.  
They shouted it:  
"Christ is coming!  
Christ, victorious!"

(The prophets speak one by one  
with separate, individual voices.  
Each identifies himself before rec-  
iting his scripture):

MICAH:

I am Micah and I prophesy of  
his birth:

*But thou, Bethlehem Ephratah,*

*though thou be little among the  
thousands of Judah, yet out of  
thee shall he come forth unto me  
that is to be ruler in Israel; whose  
goings forth have been from of old,  
from everlasting.*

*And he shall stand and feed in  
the strength of the Lord, in the  
majesty of the name of the Lord  
his God; and they shall abide: for  
now shall he be great unto the  
ends of the earth. (Micah 5:2, 4.)*

ISAIAH:

I am Isaiah. I proclaimed the  
joy of his birth.

*For unto us a child is born, unto  
us a son is given: and the govern-  
ment shall be upon his shoulder:  
and his name shall be called Won-  
derful, Counsellor, The mighty  
God, The everlasting Father, The  
Prince of Peace.*

*Of the increase of his govern-  
ment and peace there shall be no  
end, upon the throne of David,  
and upon his kingdom, to order  
it, and to establish it with judg-  
ment and with justice from hence-  
forth even for ever. . . . (Isaiah  
9:6, 7.)*

SAMUEL THE LAMANITE:

I am Samuel the Lamanite. I  
say unto you:

*. . . At the time of his coming  
. . . there shall be great lights in  
heaven, insomuch that in the night  
before he cometh there shall be no  
darkness, insomuch that it shall  
appear unto man as if it was day.*

*Therefore, there shall be one  
day and a night and a day, as if it  
were one day and there were no  
night; and this shall be unto you  
for a sign; for ye shall know of the  
rising of the sun and also of its  
setting . . . nevertheless the night  
shall not be darkened; and it shall  
be the night before he is born.*

*And behold, there shall a new  
star arise, such an one as ye never  
have beheld; and this also shall be  
a sign unto you. (Helaman 14:3-  
5.)*

NEPHI:

I am Nephi, and in vision I learned of his coming:

*... In the city of Nazareth I beheld a virgin, and she was exceedingly fair and white . . . And an angel came down and stood before me; and he said unto me: . . . Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! . . .* (1 Nephi 11: 13, 14, 18, 20, 21.)

(After the prophets speak, the organist plays "Away in a Man-

ger," *Recreational Songs*, page 163. Then the organist plays softly, "Lullay, Thou Little Tiny Child," *Recreational Songs*, page 146, as background for the next speech by narrator, and continues the soft music until the speech of Gabriel is finished.)

NARRATOR:

Yes, they did come.

Their voices did declare

That the righteous should rejoice  
In perfect prayer.

And so we waited. We waited  
breathlessly

For this one magnificent event in  
history . . .

Which would make possible

Our eternity.

Then, in glory, the Angel Gabriel proclaimed the day.

We in heaven's host beheld in a  
miraculous way

That one transcendent birth.

And we, his brothers, rejoiced in  
heaven,

While on earth

*... In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said. . . .* (Luke 1:26-28.)

(Another reader recites Gabriel's proclamation to Mary):

GABRIEL:

*Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.* (Luke 1:28.)

NARRATOR:

*And when . . . [Mary] saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her. . . .* (Luke 1:29, 30.)

GABRIEL:

*Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.* (Luke 1:30-33.)

NARRATOR:

*Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her . . .* (Luke 1:34, 35.)

(Continued on following page.)

NEPHI PRAYS FOR THE SIGN OF THE SAVIOR'S BIRTH. Painting by Goff Dowling.



## CHRIST IS BORN!

(Continued from  
preceding page.)

### GABRIEL:

*The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. (Luke 1:35-37.)*

### NARRATOR:

*And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. (Luke 1:38.)*

### MUSIC:

(Organist plays appropriate short solo of his own choosing, or one of the following: "Oh Little Town of Bethlehem," "It Came Upon the Midnight Clear," *Hymns*, Nos. 165 and 82.)

*Silence—approximately 10 seconds*

### NARRATOR:

And now . . . in the peace of our knowledge . . .  
We each looked down.  
Our Savior would be born  
In the town  
Of Bethlehem.  
That silent peace that filled our hearts  
Reached down as shafts of light to dry, thatched roofs.  
And Bethlehem, remembered even then from David's youth,  
Became a city expectant for fulfillment of its truth.  
Ah, Bethlehem!  
Thou shalt see such joy  
From this birth—blessed birth of a baby boy.

### MUSIC:

Children's small ensemble (duet



Painting by Goff Dowling.

SAMUEL THE LAMANITE FORETELLS THE BIRTH OF CHRIST.

or quartet) sings, "Away in a Manger," *The Children Sing*, No. 155.

(Following the children's song, the organ begins playing verse to "What Child Is This?" ["Green-sleeves" melody]. As organ reaches chorus a young woman recites in synchronization with the song)

(As organ plays chorus):

Bring, bring me a vial of oil  
And for our meal an unleavened crust;  
A pair of cloths to wrap the child  
And a feather broom to clear the dust.

(As organ repeats verse):

Fill your hands with ripened seeds  
Winnowed from the grain's first yield,  
Bring a string of colored beads  
Made from pebbles in the field.

(As organ repeats verse):

Cover the manger o'er with grass  
Lay gently down the little head.  
Do not let the Magi pass,  
But set them up the nether bed.

(As organ plays chorus):

Bring, bring me a pointed stick  
To burn to a char in the coal-hot flame  
And a threaded parchment golden thick  
On which to write his precious name.

(As organ plays verse):

Here is my child who now lies, born  
A gracious king in holy dress  
And I, his mother, smile and warm  
His little hands with my caress.

(As organ plays chorus):

The Christ has come; the Christ is born!

(Concluded on page 387.)

# THE WONDERFUL GIFT

SUGGESTED WORSHIP SERVICE FOR JUNIOR SUNDAY SCHOOL, DECEMBER 21, 1969

## PROPS REQUIRED:

- 4 chairs
- 1 Bible
- costumes as described

## LIST OF CHARACTERS AND COSTUMES:

- Father—a boy from the oldest class, dressed in a suit
- Mother—a girl from the oldest class, in a cotton dress
- Thomas—boy from Course 7
- Martha—girl from Course 5
- Innkeeper—in a long robe of any color, tied at the waist
- Two shepherds—in straight ankle-length dress tied at waist; headdresses consisting of cloths held in place by several lengths of twine wrapped around the forehead.
- Wise men—in colorful robes and fancy headdress
- Two children—dressed in their regular clothes.

## SCENE:

*(A family, consisting of a father, mother, little girl and little boy, stand center.)*

## MOTHER:

Christmas is a wonderful time, but we have many things to do before we will be ready for that happy day. I must clean house and bake cookies and cakes and other good food.

## FATHER:

Everyone in the family has a job. I must hang the Christmas lights on the outside of the house and put up the Christmas tree. After I get the lights on the tree, we can all put on the other decorations.

## MARTHA:

I've been thinking about the gifts I want to give to each of you and to my friends.

## THOMAS:

I've been making something for Mother, for Father, and for you, Martha.

## MARTHA:

When I have all my gifts ready I like to wrap them up in bright paper and put beautiful ribbons on them.

## MOTHER:

They always look so pretty under the Christmas tree.

## THOMAS:

It's always so exciting on Christmas morning when everyone begins opening the gifts I have made for them. I hope everyone likes his gift. I want everyone to be happy because I have given him something I picked out especially for him.

## FATHER:

Thomas, do you know why we give gifts to each other on Christmas Day?

## THOMAS:

We want to make those we love happy.

## FATHER:

Yes, that is true, but who gave the very first Christmas gift that was ever given?

## MARTHA:

The wise men came to the baby Jesus and gave him gold, frankincense and myrrh.

## FATHER:

The wise men did give Jesus gifts, but those were not the very first Christmas gifts. The very first Christmas gift was given to every living person on the earth. Do you know what it was?

## THOMAS:

I do, Father. It was Jesus.  
*(Continued on following page.)*



Art by Dale Kilbourn.

## THE WONDERFUL GIFT (Continued from preceding page.)

God gave him to us all. That was a wonderful Christmas gift.

FATHER:

I like to think that when God gave us his gift he felt very much as Thomas feels when he gives his gifts to those he loves. God wanted us to be happy with the gift he gave to us.

MOTHER:

Why don't we all sit down and listen to the story of the first Christmas gift to men?

*(The family moves to one side and sits on four chairs. Father picks up the Bible and opens it.)*

*(Following speakers walk to center as their turns come.)*

FATHER:

Many years ago the emperor of Rome, who was the ruler of the people, commanded all the people to go back to the city from which their fathers had come and put their names on the list there and pay their taxes. A young man named Joseph and his wife Mary left their

home in Nazareth and traveled southward to Bethlehem, the city of David.

HYMN: (All children sing first verse of "O Little Town of Bethlehem"; Hymns—The Church of Jesus Christ of Latter-day Saints, No. 165.)

FATHER:

Many other people had traveled to Bethlehem too, and Joseph walked from door to door asking each innkeeper if he had a room in which he and Mary could stay.

INNKEEPER:

A man knocked at the door of my inn. He was very tired and his wife looked tired too. He asked me if they could stay at my inn, but all my rooms were full. I felt sorry for them and told them they could spend the night in my stable. They said "Thank you," and I showed them the way to the stable.

HYMN: (Courses 3 and 4 sing "Away in a Manger," The Children Sing, No. 152.)

INNKEEPER:

That night in my stable a wonderful thing happened. A little baby was born. This was no ordinary baby. It was the son of God, and a beautiful star was above the stable showing people where the baby had been born.

CHILD:

LONG LONG AGO

*Wind through the olive trees  
softly did blow.*

*Around little Bethlehem  
Long, long ago.*

*Sheep on the hillside lay  
Whiter than snow.*

*Shepherds were watching them  
Long, long ago.*

*Then from the happy sky  
Angels bent low,  
Singing their songs of joy  
Long, long ago.*

*For in a manger bed  
Cradled we know,  
Christ came to Bethlehem  
Long, long ago.*

—Anonymous.

HYMN:

(Entire Sunday School sings first verse of "Christmas Night," The Children Sing, No. 151.)

FIRST SHEPHERD:

We were sitting in the fields watching our sheep. The stars were shining brightly. It was a beautiful night. Suddenly a great light appeared and we could see a group of angels above us. We were very frightened. Then one of the angels spoke and told us not to be afraid because he was bringing us a wonderful message. He told us about a baby that had been born in Bethlehem. He said the baby was Christ the Lord and that we would find him in a manger.

SECOND SHEPHERD:

We were very excited and left our flock of sheep and went into the town of Bethlehem. There



in a manger, just as the angel had said, we found the baby, with Mary and Joseph at his side.

We knelt down before the baby and thanked God for sending the Savior Jesus Christ to us.

#### HYMN:

(Entire Sunday School sings "Hosanna"; *The Instructor*, October, 1967, page 392.)

#### WISE MAN:

I lived in a land far from the city of Bethlehem. As I was looking out of my window one night I saw a new star in the heavens. I knew it was the star that told of the Christ Child's birth. My friends and I began a long journey to find the baby. We found him in Bethlehem, and we fell down before him and gave him the treasures we had

brought to him—gold, frankincense, and myrrh.

#### HYMN:

(Courses 5 and 7 sing "O Come Little Children"; *The Instructor*, October, 1967, page 393.)

#### CHILD:

##### GOD'S GIFT

*We thank Thee for the little one  
Who in the manger lies.  
He nods his head and falls asleep  
To Mary's lullabies.*

*The shepherds round about him  
stand*

*The wise men o'er him bend.  
He is born—the Son of God,  
The Savior of all men.*

—Carol Smith.

#### FATHER:

So the baby Jesus was born in Bethlehem. God's gift to us had come into the world.

#### MOTHER:

In the Bible it says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

#### THOMAS:

Our gifts look very unimportant when we think about God's great gift to us. Because of the life of Jesus we all can return to live with our Heavenly Father again.

#### MARTHA:

But when we give things unselfishly, this helps us remember the wonderful gift God has given to the world.

#### HYMN:

(Entire Sunday School sings "The First Christmas," *The Children Sing*, No. 159.)

### CHRIST IS BORN! (Concluded from page 384.)

Bring me a jewel for his little bed  
And set the gold on the earthen frame

So it may adorn his precious head.

(As organ plays verse):

Child, quiet child, with golden hair  
Your eyes are bright as God's great star.

Oh world, await your joy! Thou fair  
When they discover who you are!"

(Organist makes transition into "O Holy Night," sung by soloist.)

#### NARRATOR:

Then, thou art born, our dear brother.

As the skies sing thy fame  
And after thy birth  
Would never the earth,  
Never again,  
Be the same.

Yes, we shall remember,  
We do remember,  
Each soft season of December  
Our love for thee.

Thy peace has descended upon us,  
Our Lord,  
For Eternity.

HYMN: (Congregation): "Jesus, Once of Humble Birth," *Hymns*, No. 88 (as the Junior Sunday School enters and is seated).

SONGS: By the Junior Sunday School.

HYMN: (Congregation): "Silent Night," *Hymns*, No. 160.

CLOSING PRAYER.

### 1969-70 MEMORIZED RECITATIONS

COURSE 9	September	Matthew 21:22
COURSE 13		1 Corinthians 15:22
COURSE 15	October	Mark 3:14
COURSE 19		Hebrews 11:6
COURSE 11	November	Acts 7:55
COURSE 17		Amos 3:7
COURSE 9	December	3 Nephi 27:29
COURSE 13		Romans 6:23
COURSE 15	January	Hebrews 12:9
COURSE 19		3 Nephi 18:20
COURSE 11	February	Matthew 5:48
COURSE 17		Ezekiel 37:15-17

COURSE 9	March	Matthew 27:52, 53
COURSE 13		Moroni 7:47
COURSE 15	April	John 14:26
COURSE 19		2 Nephi 2:25
COURSE 11	May	Mark 9:23
COURSE 17		Doctrine and Covenants 1:37
COURSE 9	June	Hebrews 5:4
COURSE 13		Luke 22:19
COURSE 15	July	John 15:16
COURSE 19		Doctrine and Covenants 1:31, 32
COURSE 11	August	Doctrine and Covenants 130:22
COURSE 17		Isaiah 55:9



Art by Jerry Harston.

*This story is an insight, without exaggeration, into the life of the Samoan people, who take pride in serving a good meal, in kindness and respect, to any house guest.*

## MAREKO'S GIFT

by Dawn C. Hanks\*

Nine-year-old Mareko (Mah-reh'-koh—Mark) scuffed his foot against the smooth stones of the path leading from his *fale* (fah'-leh—house) down to the blue Samoan sea. He was puzzled and sad.

His mother Ruta (Roo'tah—Ruth) had sent him to her old trunk that morning to get her last quarter. Then she sent him running to the village store for a can of sardines to prepare a meal for their minister.

Mareko knew that it would be many days before Ruta's small hands could gather more pandanus leaves. It would take days to strip off the spines, soak the leaves in the sea, and bleach them in the sun. Then she would sit for hours weaving the intricate designs to make more baskets. These she would carry with her on the old wooden bus that went around the island to the city. Sometimes it would take her two or three days to sell her baskets at the

marketplace and return home again. How could she give this money away so easily?

"But why do we have to feed the minister?" Mareko had asked. "He has plenty of money to buy his own food."

"Shhh," Ruta had cautioned. "It's for respect, little one. Remember, the Savior said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'" (Matthew 25: 40.)

Mareko sat at the water's edge pondering these words. But if they had given their last money for Jesus' sake, why did Father still lie sick at the other end of the *fale*? Father, whose strong arms had carried him and his little brother in coconut leaf baskets on either end of a stick when they were tiny. Father, who sang for joy of sun and rain as he trudged up the mountains to the plantation. Father, who laughed and told stories as he swung the heavy

\*Dawn Christensen Hanks, a graduate of Brigham Young University, served with her husband, J. Phillip Hanks, during his term as Samoan Mission president from 1961-65; as supervisor of all women's auxiliaries she came to know the people intimately. Her husband is an instructor at the Cedar City Institute of Religion. The couple have seven children and are members of Parowan 1st Ward, Parowan (Utah) Stake.

(For Course 4, lesson of February 22, "We Share with Others"; for Course 5, lesson of December 14, "Love Makes Us Want to Share"; for Course 7, lessons of November 9 and 16, "Family Finds Joy in Gospel Understanding" and "Blessings Come to a Family"; to support family home evening lessons 4 and 5; and of interest to all young children.)

bush knife to cut away the jungle to plant *taro* (tah'-roh—a native food) roots and banana palms.

But for many weeks the jungle had been slowly covering over the whole plantation while Father lay sick with a tropical fever. Could God want them to have nothing to eat but breadfruit and a few shellfish that Mother or Grandfather could gather from the lagoon? How Mareko wished Grandfather were young and strong again and could take him out in their small canoe to where the big bonita fish lay in the deep waters of the ocean! But he knew only too well the dangers of paddling through the small opening in the reef. Only a strong man could get there safely and return as the tide came rushing in.

Now the smell of wood smoke reminded Mareko that two Mormon missionaries were sitting cross-legged on mats in the big *fale*, giving the customary greetings of the day to Grandfather. And water was bubbling in the pot over the fire as Ruta prepared to cook his pet rooster to feed these strangers. Mareko knew most of the family animals were kept to eventually be eaten, but this little rooster who had followed him on all his walks and crowed to wake him up in the mornings had been special to him.

"Oil! Aue!" (Oh-ee', Ah-weh'—sounds of sorrow) he had cried when Mother sent him to catch his little pet to make soup. "You don't have to feed these men. Send them away. They are not of our church." Sheepishly he remembered having run along with other boys shouting, "Mamona, Mamona!" (Mah-moh'-nah—Mormon) when the missionaries rode their bicycles through the village. Why did they have to stop today at his *fale*?

But he could not dispute his mother's answer: "We honor our minister because he is working for God. These, too, are men of God. We must show them proper respect."

All of these hardships were too great for little Mareko's heart to bear, and hot tears splashed off his chest to land on his bare feet. Surely the good Father in heaven knew they needed help. Surely he would not let them suffer longer. Then at his mother's call, he walked slowly back up the path to the *fale*.

Soon their dinner was over. As the sun set over the lagoon, the sharp chirping of crickets rose to a high crescendo and mosquitoes began buzzing about. Mareko crept closer to where the missionaries sat.

Mother brought in a kerosene lamp and set it

before them on the mat. Then conversation turned to a book which the missionaries held. Mareko could see the gold lettering on it: *O le Tusi a Mamona* (Oh leh Too'-see ah Mah-moh'-nah—The Book of Mormon) was what the letters spelled. So this was the reason they were called "*Mamona*."

Mareko listened intently as Elder Brown told them that this book was a record of their ancestors, who were the children of Isaac, Jacob, and Joseph. He told how Christ had visited them after he was crucified to give them the gospel.

Then Elder Brown told Grandfather of a wonderful power called priesthood by which they were able to heal the sick as Jesus had done.

Elder Brown was from America. Elder Setu (Seh'-too—Seth) he had seen many times. He lived in the next village and used to come over every Saturday to play cricket. He looked so different now. Was it the white shirt, black tie, trousers, and shoes? Or was it the clean, radiant look on his face as he bore testimony of Jesus Christ?

Mareko watched as Elder Brown poured the consecrated oil on the head of his father. Then both missionaries placed their hands upon his head as Elder Setu pronounced a blessing of health upon Father.

And again Mareko had much to ponder. "I'm going to be a missionary when I grow up," he thought later, as he pulled the old flowered sheet over his head to keep out the mosquitoes and shifted his weight on the thin mat that covered the rough board floor. The family slept out back when company was sleeping in the big *fale*. "When I'm a missionary I can sleep on the soft mats and pillows under the mosquito net all the time."

The rays of the morning sun were hot on Mareko's back as he rose from his mat. He wondered why he hadn't heard the crowing of his pet. Then he remembered sadly that he would never hear that sound again.

But as he looked over to the big house, he saw four figures sitting cross-legged, eating breakfast. Could it be? Mareko rubbed his eyes and looked again. Yes—it was Father! He was sitting up for the first time in many days!

"The blessing of these missionaries has made him well!" Mareko's heart swelled with thankfulness. "I'm glad we fed these men of God." And Mareko ran to join his father and the Mormon missionaries.

Library File Reference: MISSIONARY WORK.

# Quarterly Outline of Sunday School Lessons

2nd Quarter, 1969-70

COURSE OF STUDY 1969-70	Course No. 3 Gospel Lessons for Little Ones*	Course No. 4 Beginnings of Religious Praise*	Course No. 5 Growing in the Gospel Part 1*	Course No. 7 Living Our Religion, Part 1*	Course No. 9 What It Means to Be a Latter-day Saint	Course No. 11 Old Testament Stories
APPROXIMATE AGES	3	Advanced Nursery 4	5	6, 7	8, 9	10, 11
DECEMBER 7	How We Show Our Love (50)	God Sent His Son (10)	Jesus Showed Us How to Love One Another (49)	Sharing Church Participation with the Family Brings Joy (14)	A Latter-day Saint Obeys the Word of Wisdom (14)	Joseph in a Strange Land (13)
DECEMBER 14	How Our Heavenly Father Showed His Love (51)	The Birthday of Jesus (51)	Love Makes Us Want to Share (50)	The Family Is Eternal (16)	A Latter-day Saint Is Prayerful (15)	Joseph, the Forgiving Brother (14)
DECEMBER 21	Christmas Is a Happy Time (52)	Christmas Lesson (52)	Our Heavenly Father Loves Us (51)	Christmas Lesson (51)	Christmas, a Time for Loving and Giving (47)	Christmas Lesson
DECEMBER 28	We Love Our Friends and Neighbors (49)	Jesus Loved Little Children (9)	We Show Our Love When We Are Kind (52)	What Is Prayer? (17)	A Latter-day Saint Is a Peacemaker (16)	Israel in Egypt (15)
JANUARY 4	Our Baby (5)	Heavenly Father Wants Us to Talk to Him (26)	Heavenly Father Planned for Families to Pay Tithing (10)	Why We Pray (18)	A Latter-day Saint Is Reverent (17)	Review (16)
JANUARY 11	Other People's Babies (6)	We Pray at Home (27)	Heavenly Father Planned for Families to Help Others (11)	How to Pray (19)	A Latter-day Saint Is Truthful and Trustworthy (18)	The Preparation of Moses (17)
JANUARY 18	Familiar Animal and Bird Babies (7)	We Pray at Church (28)	Heavenly Father Planned for Families to Observe Word of Wisdom	When to Pray (20)	A Latter-day Saint Is Self-Reliant and Has Self-Control (19)	Pharaoh, the Hard-Hearted (18)
JANUARY 25	The Baby Jesus (8)	We Learn How to Live (41)	Heavenly Father Planned for Families to Help Build Places of Worship (13)	Church Prayers (22)	A Latter-day Saint Is a Worker and Is Helpful (21)	A Nation in God's Hands (19)
FEBRUARY 1	We Are Kind to Ourselves (23)	Our Families (42)	Our Heavenly Father Has Special Helpers (15)	Joseph Smith's Family and Early Life (23)	A Latter-day Saint Is Obedient and Cheerful (22)	A Constitution for Israel (20)
FEBRUARY 8	We Are Kind to Our Friends (24)	Our Friends and Neighbors (43)	Special Helpers at Sunday School (16)	A Boy's Prayer Is Answered (24)	Review	The First and Second Commandments (21)
FEBRUARY 15	We Are Kind to Pets and Other Animals (25)	Our Animal Friends (44)	We Worship at Sunday School (17)	The Angel Moroni Appears to Joseph Smith (25)	A Latter-day Saint Shares and Is Thoughtful (23)	The Third and Ninth Commandments (22)
FEBRUARY 22	We Are Kind to Each Other at Sunday School (26)	We Share with Others (45)	A Special Time for Worship (18)	Joseph Smith Sees the Gold Plates (26)	A Latter-day Saint Is Kind (24)	The Fourth Commandment (23)

\*Junior Sunday School lessons have been rearranged for more effective presentation at appropriate times of year. Enrichment in *The Instructor* will be planned to support lessons as outlined above.

# Quarterly Outline of Sunday School Lessons

2nd Quarter, 1969-70

Course No. 13 The Life of Christ	Course No. 15 Ancient Apostles	Course No. 17 Scriptures of The Church of Jesus Christ of Latter-day Saints	Course No. 19 Christ's Ideals for Living	Course No. 23 Pre-Service Teacher Training Course	Course No. 25 Family Home Evening	Course No. 27 In His Footsteps Today	Course No. 29 The Master's Church
12, 13	14, 15	16, 17	18-22	Pre-Service Teachers—Adults	Family Relations—Adults	Gospel Doctrine—Adults	Gospel Essentials—Adults
My Father's House Is a House of Order (14)	On the Night of the Betrayal (12)	Israel—A Chosen and Covenant People (14)	Beauty (13)	Prepare to begin the new class in pre-service teacher training on January 11	Labor for That Which Perisheth Not (13)	Key to Spiritual Power (12)	The Earthly Ministry of Jesus (12)
At Jacob's Well (15)	Out of the Gloom into Light (13)	The Books of the New Testament (15)	Truth (14)		Come Let Us Adore Him (14)	Renewal and Recommitment (13)	Jesus Institutes the Sacrament (13)
Christmas Lesson	Christmas Lesson	Christmas Lesson	Christmas Lesson		Christmas Lesson	Christmas Lesson	Christmas Lesson
Rejected by His Own (16)	A True Leader and Valiant Defender (14)	Some Unique Characteristics of the New Testament (16)	Serenity (15)		The Twelve Days of Christmas (15)	The Day of Renewal (14)	The Betrayal and Suffering in the Garden (14)
Jesus Finds a New Home (17)	Peter and John Arrested (15)	The Worth of the Individual (17)	Adventure (16)		On Loving Oneself and Others (16)	Gifts of the Spirit (15)	The Trial and Crucifixion of Jesus (15)
The Sermon on the Mount (18)	Persecuted but Undismayed (16)	The Grace of Christ (18)	Prayer (17)	The Threefold Nature of Teaching (1)	Rationalization (17)	Spiritual Guidance (16)	The Ascension (16)
The Miracles in Galilee (19)	A Special Visit to Samaria (17)	The Resurrection and Eternal Life (19)	Self-Regard (18)	Lesson Objectives (2)	Service to God and Man (18)	Review	Christ's Resurrection and Atonement (17)
The First Missionaries (20)	At Lydda and Joppa (18)	The Christian Church (20)	Conviction (19)	Micro-Teaching (3)	The Family Game (19)	Knowledge Beyond Price (17)	The Bestowal of the Holy Ghost (18)
John the Baptist (21)	The Third Imprisonment (19)	The Book of Mormon (21)	Endurance (20)	Planning Your Lesson Presentation (4)	Resolving Conflicts (20)	The Kingdom First (18)	Review
The Return of the Missionaries (22)	Closing Scenes of a Ministry (20)	Getting Acquainted with the Book of Mormon (22)	Repentance (21)	Methods of Teaching (5)	The Baptismal Covenant (21)	Deeds and Motives (19)	The Ministry of the Apostles (19)
Dark Clouds (23)	The Writings of Peter (21)*	Distinctive Characteristics of the Book of Mormon (23)	Thanksgiving (22)	Classroom Management (6)	Thou Shalt Not Esteem One Flesh above Another (22)	Judgment and Hypocrisy (20)	Paul as an Apostle and Witness (20)
The Transfiguration (24)	Review	Review	Review	The Need to Maintain High Standards (7)	Sharing in Missionary Work (23)	Revenge and Retaliation (21)	The Falling Away Predicted (21)

\*Starred lessons in Course 15 are found only in the Teacher's Supplement.

# A WORLDWIDE CHURCH

by Richard O. Cowan

(Membership data for this article and chart is taken from statistics supplied by the Church Historian's Office. Projected membership figures are from Brigham Young University Statistics Department.)

A revelation given to Joseph Smith in December of 1833 anticipated two stages in the geographical growth of the Church:

First, there was to be a central gathering place for the saints. The Lord designed to gather his people into a compact group to form a nucleus in which his work could become firmly established.

Second, after the central nucleus was sufficiently strong, the Lord announced: "I have other places which I will appoint . . . and they shall be called stakes, for the curtains or the strength of Zion." (Doctrine and Covenants 101:21; see also 115:17, 18.) This reference to stakes and curtains is based on Isaiah's comparison of Israel to a large tent in which the surrounding tent-stakes give stability to the whole structure. (See Isaiah 54:2.)

## Saints Gather to America

During the 1830's and early 1840's most Latter-day Saint missionary work was centered in the northeastern United States and Canada, the area from which most Church members had come. In 1837, however, missionaries carried the gospel to Britain, where they met with phenomenal success. By 1850 nearly half of the estimated 60,000 Latter-day Saints were to be found in England; about 11,000 were already in Utah; 8,000 were still in the saints' settlements on the Missouri River; and the remainder were scattered in major population centers of the eastern United States and Canada.<sup>1</sup>

During the next decades the principle of gathering was carried out so thoroughly that by 1880 only just over 11,000 saints remained in Europe, out of an estimated total Church membership of 160,000.<sup>2</sup>

## Saints Remain in Homelands

By the turn of the century five out of every six

(For Course 7, lesson of March 8, "Organization of The Church of Jesus Christ of Latter-day Saints"; for Course 9, lesson of October 12, "The Gospel Restored and the Church Organized"; for Course 17, lesson of January 25, "The Christian Church"; for Course 27, lesson of October 26, "Gateway to the Kingdom"; for Course 29, lesson of April 19, "Jesus Reestablishes His Church"; and of general interest.)

<sup>2</sup>See Gustave O. Larson, *Prelude to the Kingdom*; Marshall Jones Company, Francistown, New Hampshire, 1947; page 96.

<sup>1</sup>See Gustave O. Larson, *Prelude to the Kingdom*, page 238.

Latter-day Saints lived in the Intermountain area.

About 1920 a variety of forces began operating to bring about a much broader distribution of Latter-day Saints world-wide. Church leaders now felt that rather than building the central nucleus further, the real need was for developing strong groups of saints around the world; hence members were counseled to remain in their homelands and build up the Church there. This advice, coupled with new United States immigration restrictions during the 1920's, greatly slowed the flow of Latter-day Saints to America.

Beginning in the 1920's many Church members left the Intermountain area to find greater economic opportunities elsewhere. The Pacific Coast states, and particularly California, received most of the influx. Growth of the Church in these new areas was reflected in the organization of new stakes: Los Angeles, 1923; San Francisco, 1927; New York, 1934; Chicago, 1936; Seattle and Portland, 1938; Washington and Denver, 1940, to cite a few examples. The growth of the Church in these areas was accelerated by the creation of new industries during World War II.

## Worldwide Growth

During the decades since World War II, Church growth has assumed even more global proportions. This growth has been reflected in the organization of such stakes as Auckland (New Zealand), 1958; Sydney (Australia) and Manchester (England), 1960; Berlin (Germany), Amsterdam (Holland), and Switzerland, 1961; and Nukualofa (Tonga), 1968. Rapid growth in Latin America reflects the fact that the prophesied "day of the Lamanites" is at hand. During the 1960's stakes were organized in such areas as Mexico City, 1961; Sao Paulo (Brazil) and Buenos Aires (Argentina), 1966; Guatemala City and Montevideo (Uruguay), 1967.

The accompanying chart depicts this growth and also the growth that is expected to continue during the remainder of our century.<sup>3</sup> This growth is in fulfillment of Daniel's prophecy, in which he foresaw that the kingdom of God, like the stone cut from the mountain, would roll forth and fill the earth. (See Daniel 2:26-45, especially verse 44.)

In the light of these developments it is obvious that members of the Church today, especially the youth, should prepare to be the leaders of tomorrow. Even those who live in areas where large increases are not anticipated should prepare, because many of them will be called as missionaries or even as mission presidents, to give leadership to the thousands who will accept the gospel the world over.

<sup>3</sup>Information from BYU Statistics Department. Library File Reference: MISSIONARY WORK.

# A WORLDWIDE CHURCH

1900—258,321

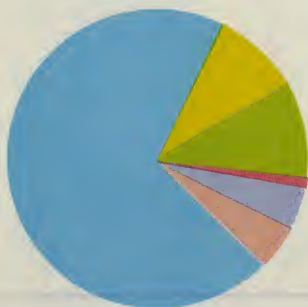


1985—5,700,000

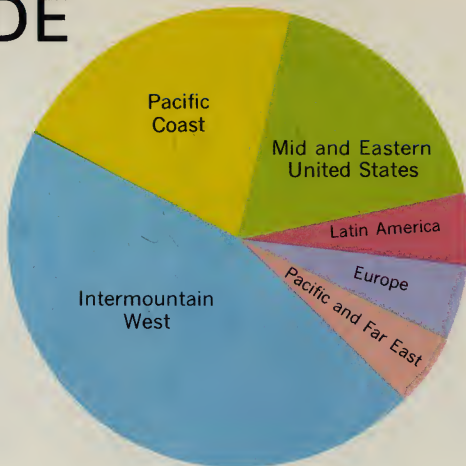
1920—526,032



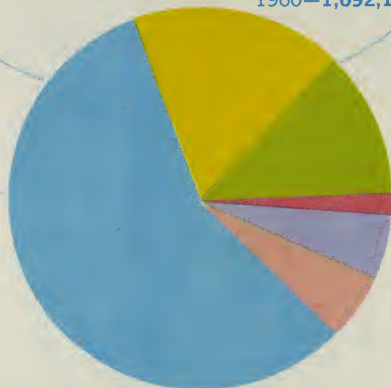
1940—862,664



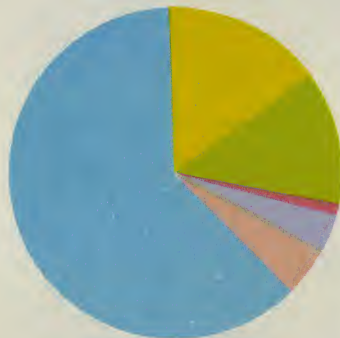
1965—2,195,932



1960—1,692,180



1950—1,111,314



COMPARATIVE CHURCH MEMBERSHIP (PERCENTAGES)

AREAS	1900	1920	1940	1950	1960	1965
Pacific Coast	1.1	2.6	9.6	16.5	19.5	20.5
Intermountain West	84.0	76.1	70.5	63.7	54.1	45.3
Mid and Eastern U.S.	7.6	12.4	10.8	11.5	15.7	17.9
Latin America	1.1	.6	.9	1.1	2.0	5.3
Europe	3.4	4.9	4.2	3.4	4.5	5.9
Pacific & Far East	2.7	3.7	4.0	3.8	4.0	5.5



Art by Dole Kilbourn.

# BIGGEST BUSINESS

KEEPING CLOSE TO YOUR SON:  
"... WORTH MORE THAN A COLOR CAMERA."

Among the hundreds of magazines and newspapers flowing through our advertising agency is *Dun's Review*. It is edited for the top business executive. The publishers, Dun & Bradstreet, say that their readers "earn up to 20% more than the readers of the three other leading business magazines."<sup>1</sup>

This week a young father in our office passed along to me as "interesting reading" an article in *Dun's*: "Why Do Executives' Children Take Drugs?"<sup>2</sup>

Many reasons for the rise in the use of drugs are given: "the generation gap," parental permissiveness, tampering with drugs as the "in thing," and others.

One psychologist is quoted: "Parents have failed to help children learn how to say no."

How do you teach your children to say no, not only to the use of drugs but to other temptations that tantalize our youth in these troubled times?

A wise judge who himself has a family of outstanding and upright children once said to me: "You never really become an authority on how to raise children."

But through the years I have been trying to learn some lessons

from parents, including this judge,<sup>3</sup> whom I consider successful. The fathers are from various walks of life: railroad machinist, German salesman, farmer-teacher, lawyer-businessman (with 12 children under 20, the eldest five of whom are Eagle Scouts), high school teacher, physician, scientist, lumber salesman, and a few others.

Here are some of the ways they have shown me to teach children to say no:

Don't threaten your children with a punishment and not carry out your threat.

Listen to your children intently, particularly at such times as after a date, or when one of them has been jilted or jolted at school.

Realize that giving of yourself is more important than giving a half dollar for a malt, a new bicycle, or even a car. One night in a sleeping bag beside your son is worth far more to him than a new color camera.

Pray with your children daily.

Let them know that they always have your trust.

Take them to church; don't just send them.

Ever realize that strictness or discipline can be one of the noblest (and most effective) forms of parental love.

Remember that one of the finest gifts you can give your child is a sincere, "I am proud of you."

Teach your children early to work hard, to know the value of a dollar earned.

Be ever mindful that your greatest lessons for them are in what they see and hear you do, especially at such times as when a traffic officer stops you, or when the movie ticket seller wants to sell you a child's ticket and your boy or girl is really an adult.

Always let them feel the love and esteem of their parents for each other.

Give them your support—particularly when they are playing Little League, or participating in the school play or songfest, or on other such occasions.

Teach them early to tithe.

Let them know that you expect much from them, but do not feel that your son needs to be a surgeon, engineer, or corporate lawyer to be successful. Some of our finest citizens are plumbers, carpenters, and auto mechanics. Teach your daughters, especially by example, that a woman's crowning career is homemaking.

Have fun with them often, particularly at family home evenings.

Always treat each one as a child of God, as indeed each is.

There they are: a few guidelines for helping your children say no, from parents whom I consider successful.

"A big order!" you may say.

But after all, speaking of *Dun's Review* and top executives, is not the biggest (and most important) business on this earth that of raising children?

—Wendell J. Ashton.

Library File Reference: CHARACTER.

<sup>1</sup>(For Course 19, lesson of December 14, "Truth"; for Course 25, lessons of October 26 and December 7 and 28, "Getting to Know You," "Labor for that Which Perisheth Not," and "The Twelve Days of Christmas"; to support family home evening lessons 7, 13, and 15; and of general interest.)

<sup>2</sup>See *Business Magazines, Rates and Data*, published by Standard Rate and Data Service, Inc., Skokie, Illinois; April 24, 1969, page 255. June, 1969, pages 40-43. *Dun's Review* is published monthly by Dun & Bradstreet Publications Corporation, New York, N.Y.

<sup>3</sup>Aldon J. Anderson.